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MEMOIR OF THE REVEREND ROBERT WALKER.

[The following Memoir of the Rev. Robert Walker, which presents a most extraordinary picture of frugal worth, and pattern of christian simplicity and industry, is taken from the Notes to Wordsworth's Sonnets on the river Duddon.]

IN the year 1709, Robert Walker was born at Under-crag, in Seathwaite; he was the youngest of twelve children. His eldest brother, who inherited the small family estate, died at Under-crag, aged ninety-four, being twenty-four years older than the subject of this Memoir, who was born of the same mother. Robert was a sickly infant; and, through his boyhood and youth continuing to be of delicate frame and tender health, it was deemed best, according to the country phrase, to *breed him a scholar*; for it was not likely that he would be able to earn a livelihood by bodily labour. At that period few of these Dales were furnished with school-houses; the children being taught to read and write in the chapel; and in the same consecrated building, where he officiated for so many years both as preacher and schoolmaster, he himself received the rudiments of his education. In his youth he became school-master at Lowes-water; not being called upon, probably, in that situation, to teach more than reading, writing, and arithmetic. But, by the assistance of a "Gentleman" in the neighbourhood, he acquired, at leisure hours, a knowledge of the classics, and became qualified for taking holy orders. Upon his ordination, he had the offer of two curacies; the one, Torver, in the vale of Coniston,—the other, Seathwaite, in his native vale. The value of each was the same, viz. five pounds per annum: but the

cure of Seathwaite having a cottage attached to it, as he wished to marry, he chose it in preference. The young person on whom his affections were fixed, though in the condition of a domestic servant, had given promise, by her serious and modest deportment, and by her virtuous dispositions, that she was worthy to become the help-mate of a man entering upon a plan of life such as he had marked out for himself. By her frugality she had stored up a small sum of money, with which they began housekeeping. In 1735 or 1736, he entered upon his curacy; and, nineteen years afterwards, his situation is thus described, in some letters to be found in the Annual Register for 1760. from which the following is extracted :

To MR. ———.

“Coniston, July 26, 1754.

‘SIR,—I was the other day upon a party of pleasure, about five or six miles from this place, where I met with a very striking object, and of a nature not very common. Going into a clergyman’s house (of whom I had frequently heard) I found him sitting at the head of a long square table, such as is commonly used in this country by the lower class of people, dressed in a coarse blue frock, trimmed with black horn buttons; a checked shirt, a leathern strap about his neck for a stock, a coarse apron, and a pair of great wooden-soled shoes, plated with iron to preserve them, (what we call clogs in these parts,) with a child upon his knee eating his breakfast; his wife, and the remainder of his children, were some of them employed in waiting on each other, the rest in teasing and spinning wool, at which trade he is a great proficient; and moreover, when it is made ready for sale, will lay it by sixteen, or thirty-two pounds weight, upon his back, and on foot, seven or eight miles, will carry it to the market, even in the depth of winter. I was not much surprised at all this, as you may possibly be, having heard a great deal of it related before. But I must confess myself astonished with the alacrity and the good humour that appeared both in the clergyman and his wife, and more so, at the sense and ingenuity of the clergyman himself.’ * * *

Then follows a letter, from another person, dated 1755, from which an extract shall be given.

‘By his frugality and good management, he keeps the wolf from the door, as we say; and if he advances a little in the world, it is owing more to his own care, than to any thing else

he has to rely upon. I don't find his inclination is running after further preferment. He is settled among the people, that are happy among themselves; and lives in the greatest unanimity and friendship with them; and, I believe the minister and people are exceedingly satisfied with each other; and indeed how should they be dissatisfied, when they have a person of so much worth and probity for their pastor? A man, who, for his candour and meekness, his sober, chaste, and virtuous conversation, his soundness in principle and practice, is an ornament to his profession, and an honour to the country he is in; and bear with me if I say, the plainness of his dress, the sanctity of his manners, the simplicity of his doctrine, and the vehemence of his expression, have a sort of resemblance to the pure practice of primitive Christianity?

We will now give his own account of himself, to be found in the same place.

“ From the Rev. Robert Walker.

“ SIR,—Yours of the 26th instant was communicated to me by Mr. C——, and I should have returned an immediate answer, but the hand of Providence then lying heavy upon an amiable pledge of conjugal endearment, hath since taken from me a promising girl, which the disconsolate mother too pensively laments the loss of; though we have yet eight living, all healthful, hopeful children, whose names and ages are as follows: Zaccheus, aged almost eighteen years; Elizabeth, sixteen years and ten months; Mary, fifteen; Moses, thirteen years and three months; Sarah, ten years and three months; Mabel, eight years and three months; William Tyson, three years and eight months; and Anne Esther, one year and three months: besides Anne who died two years and six months ago, and was then aged between nine and ten; and Eleanor, who died the 23d inst. January, aged six years and ten months. Zaccheus, the eldest child, is now learning the trade of tanner, and has two years and a half of his apprenticeship to serve. The annual income of my chapel at present, as near as I can compute it, may amount to about £17 10s. of which is paid in cash, viz. £5 from the bounty of Queen Anne, and £5 from W. P. Esq. of P——, out of the annual rents, he being lord of the manor, and £3 from the several inhabitants of L——, settled upon the tenements as a rent-charge; the house and gardens I value at £4 yearly, and not worth more; and, I believe the surplice fees and voluntary contributions, one year with another, may be worth £3; but, as the inhabitants are few in number, and the fees very low, this last-mentioned sum consists merely in free-will offerings.

"I am situated greatly to my satisfaction with regard to the conduct and behaviour of my auditory, who not only live in the happy ignorance of the follies and vices of the age, but in mutual peace and good-will with one another, and are seemingly (I hope really too) sincere Christians, and sound members of the established church, not one dissenter of any denomination being amongst them all. I got to the value of £40 for my wife's fortune, but had no real estate of my own, being the youngest son of twelve children, born of obscure parents; and though my income has been but small, and my family large, yet, by a providential blessing upon my own diligent endeavours, the kindness of friends, and a cheap country to live in, we have always had the necessaries of life. By what I have written (which is a true and exact account to the best of my knowledge) I hope you will not think your favour to me, out of the late worthy Dr Stratford's effects, quite misbestowed, for which I must ever gratefully own myself, Sir, your much obliged and most obedient humble servant,

"R. W., Curate of S——.

"To Mr C., of Lancaster."

About the time when this letter was written, the Bishop of Chester recommended the scheme of joining the curacy of Ulpha to the contiguous one of Seathwaite, and the nomination was offered to Mr. Walker; but an unexpected difficulty arising, Mr. W. in a letter to the Bishop, (a copy of which, in his own beautiful hand-writing, now lies before me,) thus expresses himself: 'If he,' meaning the person in whom the difficulty originated, 'had suggested any such objection before, I should utterly have declined any attempt to the curacy of Ulpha; indeed, I was always apprehensive it might be disagreeable to my auditory at Seathwaite, as they have been always accustomed to double duty, and the inhabitants of Ulpha despair of being able to support a schoolmaster who is not curate there also; which suppressed all thoughts in me of serving them both.' And in a second letter to the Bishop he writes:

'MY LORD—I have the favour of yours of the 1st inst., and am exceedingly obliged on account of the Ulpha affair; if that curacy should lapse into your Lordship's hands, I would beg leave rather to decline than embrace it; for the chapels of Seathwaite and Ulpha annexed together, would be apt to cause a general discontent among the inhabitants of both places; by either thinking themselves slighted, being only served alternately, or neglected in the duty, or attributing it to covetousness in me; all which occasions of murmuring I would willingly avoid.' And in concluding his former letter, he expresses a similar sen-

timent upon the same occasion, 'desiring, if it be possible, however, as much as in me lieth, to live peaceably with all men.'

The year following, the curacy of Seathwaite was again augmented; and to effect this augmentation, fifty pounds had been advanced by himself; and in 1760, lands were purchased with eight hundred pounds. Scanty as was his income, the frequent offer of much better benefices could not tempt Mr W. to quit a situation where he had been so long happy, with a consciousness of being useful. Among his papers I find the following copy of a letter, dated 1775, twenty years after his refusal of the curacy of Ulpha, which will show what exertions had been made for one of his sons.

'MAY IT PLEASE YOUR GRACE,

'Our remote situation here makes it difficult to get the necessary information for transacting business regularly: such is the reason of my giving your Grace the present trouble.

'The bearer (my son) is desirous of offering himself candidate for deacon's orders, at your Grace's ensuing ordination; the first, on the 25th inst. so that his papers could not be transmitted in due time. As he is now fully at age, and I have afforded him education to the utmost of my ability, it would give me great satisfaction (if your Grace would take him, and find him qualified) to have him ordained. His constitution has been tender for some years; he entered the college of Dublin, but his health would not permit him to continue there, or I would have supported him much longer. He has been with me at home above a year, in which time he has gained great strength of body, sufficient, I hope, to enable him for performing the function. Divine Providence, assisted by liberal benefactors, has blest my endeavours, from a small income, to rear a numerous family; and as my time of life renders me now unfit for much future expectancy from this world, I should be glad to see my son settled in a promising way to acquire an honest livelihood for himself. His behaviour, so far in life, has been irreproachable; and I hope he will not degenerate, in principles or practice, from the precepts and pattern of an indulgent parent. Your Grace's favourable reception of this from a distant corner of the diocese, and an obscure hand, will excite filial gratitude, and a due use shall be made of the obligation vouchsafed thereby to your Grace's very dutiful and most obedient son and servant,

'ROBERT WALKER.'

The same man, who was thus liberal in the education of his numerous family, was even munificent in hospitality as a parish priest. Every Sunday were served, upon the long table, at which he has been described sitting with a child upon his knee,

messes of broth, for the refreshment of those of his congregation who came from a distance, and usually took their seats as parts of his own household. It seems scarcely possible that this custom could have commenced before the augmentation of his cure; and, what would to many have been a high price of self-denial, was paid, by the pastor and his family, for this gratification; as the treat could only be provided by dressing at one time the whole, perhaps, of their weekly allowance of fresh animal food; consequently, for a succession of days, the table was covered with cold victuals only. His generosity in old age may be still further illustrated by a little circumstance relating to an orphan grandson, then ten years of age, which I find in a copy of a letter to one of his sons; he requests that half-a-guinea may be left for 'little Robert's pocket-money,' who was then at school; entrusting it to the care of a lady, who, as he says, 'may sometimes frustrate his squandering it away foolishly,' and promising to send him an equal allowance annually for the same purpose. The conclusion of the same letter is so characteristic, that I cannot forbear to transcribe it. 'We,' meaning his wife and himself, 'are in our wonted state of health, allowing for the hasty strides of old age knocking daily at our door, and threateningly telling us, we are not only mortal, but must expect ere long to take our leave of our ancient cottage, and lie down in our last dormitory. Pray pardon my neglect to answer yours: let us hear sooner from you, to augment the mirth of the Christmas holidays. Wishing you all the pleasures of the approaching season, I am, dear son, with lasting sincerity, yours affectionately,

ROBERT WALKER.'

He loved old customs and usages, and in some instances stuck to them to his own loss; for, having had a sum of money lodged in the hands of a neighbouring tradesman, when long course of time had raised the rate of interest, and more was offered, he refused to accept it; an act not difficult to one, who, while he was drawing seventeen pounds a-year from his curacy, declined, as we have seen, to add the profits of another small benefice to his own, lest he should be suspected of cupidity.—From this vice he was utterly free; he made no charge for teaching school; such as could afford to pay, gave him what they pleased. When very young, having kept a diary of his expences, however trifling, the large amount, at the end of the year, surprised him; and from that time the rule of his life was to be economical, not avaricious. At his decease he left behind him no less a sum than £2000, and such a sense of his various excellencies was prevalent in the country, that the epithet of WONDERFUL is to this day attached to his name.

There is in the above sketch something so extraordinary as to require further *explanatory* details.—And to begin with his industry ; eight hours in each day, during five days in the week, and half of Saturday, except when the labours of husbandry were urgent, he was occupied in teaching. His seat was within the rails of the altar ; the communion table was his desk ; and, like Shenstone's school-mistress, the master employed himself at the spinning-wheel, while the children were repeating their lessons by his side. Every evening, after school hours, if not more profitably engaged, he continued the same kind of labour, exchanging, for the benefit of exercise, the small wheel, at which he had sate, for the large one on which wool is spun, the spinner stepping to and fro.—Thus, was the wheel constantly in readiness to prevent the waste of a moment's time. Nor was his industry with the pen, when occasion called for it, less eager. Entrusted with extensive management of public and private affairs, he acted in his rustic neighbourhood, as scrivener, writing out petitions, deeds of conveyance, wills, covenants, &c. with pecuniary gain to himself, and to the great benefit of his employers. These labours (at all times considerable) at one period of the year, viz. between Christmas and Candlemas, when money transactions are settled in this country, were often so intense, that he passed great part of the night, and sometimes whole nights, at his desk. His garden also was tilled by his own hand ; he had a right of pasturage upon the mountains for a few sheep and a couple of cows, which required his attendance ; with this pastoral occupation, he joined the labours of husbandry upon a small scale, renting two or three acres in addition to his own less than one acre of glebe ; and the humblest drudgery which the cultivation of these fields required was performed by himself.

He also assisted his neighbours in hay-making, and shearing their flocks, and in the performance of this latter service he was eminently dexterous. They, in their turn, complimented him with a present of a hay-cock or a fleece ; less as a recompence for this particular service than as a general acknowledgment. The Sabbath was in a strict sense kept holy ; the Sunday evenings being devoted to reading the Scripture and family prayer. The principal festivals appointed by the Church were also duly observed ; but through every other day in the week, through every week in the year, he was incessantly occupied in work of hand or mind ; not allowing a moment for recreation, except upon a Saturday afternoon, when he indulged himself with a newspaper, or sometimes with a magazine. The frugality and temperance established in his house were as admirable

as the industry. Nothing to which the name of luxury could be given was there known; in the latter part of his life, indeed, when tea had been brought into almost general use, it was provided for visitors, and for such of his own family as returned occasionally to his roof, and had been accustomed to this refreshment elsewhere; but neither he nor his wife ever partook of it. The raiment worn by his family was comely and decent, but as simple as their diet; the home-spun materials were made up into apparel by their own hands. At the time of the decease of this thrifty pair, their cottage contained a large store of webs of woollen and linen cloth, woven from thread of their own spinning. And it is remarkable, that the pew in the chapel in which the family used to sit, remained a few years ago neatly lined with woollen cloth spun by the pastor's own hands. It is the only pew in the chapel so distinguished; and I know of no other instance of his conformity to the delicate accommodations of modern times. The fuel of the house, like that of their neighbours, consisted of peat, procured from the mosses by their own labour. The lights by which in the winter evenings their work was performed, were of their own manufacture, such as still continue to be used in these cottages; they are made of the pith of rushes dipped in any unctuous substance that the house affords. *White* candles, as tallow candles are here called, were reserved to honour the Christmas festivals, and were perhaps produced upon no other occasions. Once a month, during the proper season, a sheep was drawn from their small mountain flock, and killed for the use of the family; and a cow, towards the close of the year, was salted and dried, for winter provision: the hide was tanned to furnish them with shoes.—By these various resources, this venerable clergyman reared a numerous family, not only preserving them, as he affectingly says, 'from wanting the necessaries of life;' but afforded them an unstinted education, and the means of raising themselves in society.

It might have been concluded that no one could thus, as it were, have converted his body into a machine of industry for the humblest uses, and kept his thoughts so frequently bent upon secular concerns, without grievous injury to the more precious parts of his nature. How could the powers of intellect thrive, or its graces be displayed, in the midst of circumstances apparently so unfavourable, and where, to the direct cultivation of the mind, so small a portion of time was allotted? But, in this extraordinary man, things in their nature adverse were reconciled; his conversation was remarkable, not only for being chaste and pure, but for the degree in which it was fervent and eloquent; his written style was correct, simple, and animated.

Nor did his *affections* suffer more than his intellect ; he was tenderly alive to all the duties of his pastoral office : 'The poor and needy "he never sent empty away."—The stranger was fed and refreshed in passing that unfrequented vale,—the sick were visited : the feelings of humanity found further exercise among the distresses and embarrassments in the worldly estate of his neighbours, with which his talents for business made him acquainted ; and the disinterestedness, impartiality, and uprightness which he maintained in the management of all affairs confided to him, were virtues seldom separated in his conscience from religious obligations. Nor could such conduct fail to remind those who witnessed it of a spirit nobler than law or custom ; they felt convictions, which but for such intercourse, could not have been afforded, that, as in the practice of their pastor there was no guile, so in his faith there was nothing hollow ; and we are warranted in believing, that, upon these occasions, selfishness, obstinacy, and discord, would often give way before the breathings of his good-will and saintly integrity. It may be presumed also, while his humble congregation were listening to the moral precepts which he delivered from the pulpit, and to the Christian exhortation that they should love their neighbour as themselves, and do as they would be done unto ; that peculiar efficacy was given to the preacher's labours by recollections in the minds of his congregation, that they were called upon to do no more than his own actions were daily setting before their eyes.

The afternoon service in the chapel was less numerously attended than that of the morning, but by a more serious auditory ; the lessons on those occasions, were accompanied by Burkitt's Commentaries. These lessons he read with impassioned emphasis, frequently drawing tears from his hearers, and leaving a lasting impression upon their minds. His devotional feelings and the powers of his own mind were further exercised, along with his family, in perusing the Scriptures ; not only on the Sunday evenings, but on every other evening, while the rest of the household were at work, some one of the children, and in her turn the servant, for the sake of practice in reading, or for instruction, read the Bible aloud ; and in this manner the whole was repeatedly gone through. That no common importance was attached to the observance of religious ordinances by his family, appears from the following memorandum of one of his descendants, which I am tempted to insert at length as it is characteristic and somewhat curious. "There is a small chapel, in the county palatine of Lancaster, where a certain clergyman has regularly officiated above sixty years, and a few months ago administered the sacrament of the Lord's Supper in the same, to

a decent number of devout communicants. After the clergyman had received himself, the first company who approached the altar, and kneeled down to be partakers of the sacred elements, consisted of the parson's wife, to whom he had been married upwards of sixty years; one son and his wife, four daughters, each with her husband; whose ages all added together amount to above 714 years. The several and respective distances from the place of their different abodes to the chapel where they all communicated, will measure more than 1000 English miles. Though the narration will appear surprising, it is without doubt a fact, that the same persons, exactly four years before, met at the same place, and all joined in performance of the same venerable duty."

He was indeed most zealously attached to the doctrine and frame of the Established Church. We have seen him congratulating himself, that he had no dissenters in his cure of any denomination. Some allowance must be made for the state of opinion when his first religious impressions were received, before the reader will acquit him of bigotry, when I mention, that, at the time of the augmentation of the cure, he refused to invest part of the money in the purchase of an estate offered to him upon advantageous terms, because the proprietor was a Quaker;—whether from scrupulous apprehension that a blessing would not attend a contract framed for the benefit of the church between persons not in religious sympathy with each other; or, as a seeker of peace, he was afraid of the uncomplying disposition which at one time was too frequently conspicuous in that sect. Of this an instance had fallen under his own notice—for while he taught a school at Loweswater, certain persons of that denomination had refused to pay, or be distrained upon, for the accustomed annual interest due from them, among others, under the title of church stock; a great hardship upon the incumbent, for the curacy of Loweswater was then scarcely less poor than that of Leathwaite. To what degree this prejudice of his was blameable need not to be determined; certain it is, that he was not only desirous, as he himself says, to live in peace, but in love, with all men. He was placable, and charitable in his judgments; and however correct in conduct and rigorous to himself, he was ever ready to forgive the trespasses of others, and to soften the censure that was cast upon their frailties. It would be unpardonable to omit that, in the maintenance of his virtues, he received due support from the partner of his long life. She was equally strict in attending to her share of their joint cares, nor less diligent in her appropriate occupations. A person who had been some time their servant in the latter part of their lives, con-

cluded the panegyric of her mistress by saying to me, "she was no less excellent than her husband; she was good to the poor, she was good to every thing." He survived for a short time this virtuous companion. When she died, he ordered that her body should be borne to the grave by three of her daughters and one grand-daughter; and when the corpse was lifted from the threshold, he insisted on lending his aid, and feeling about, for he was then almost blind, took hold of a napkin fixed to the coffin, and, as a bearer of the body, entered the Chapel, a few steps from the lowly Parsonage.

What a contrast does the life of this obscurely-seated, and, in point of worldly wealth, poorly repaid Churchman, present to that of a Cardinal Wolsey!

O 'tis a burthen, Cromwell, 'tis a burthen
Too heavy for a man who hopes for heaven!

HERDER'S LETTERS.

[Translated from the German.]

LETTER V.

Of Jacob's blessing on his sons. Its portraying of their characters under the figures of animals. Judah's blessing. The looking forward of the dying patriarch to the land of promise.

You remind me again that I was to give you a more particular illustration of remarkable poetical passages in these most ancient books: before we go any further then, let the present letter be devoted to that object.

Jacob's prophecy over his sons* is not properly a song; such for example as the song of Lamech, of Moses, of Deborah, of David: by comparing the song of Moses which he taught the people, with the blessing which he pronounced on them, you will easily perceive the difference. It is a high view, a heroic prediction in a parabolic, figurative style; but no more a song than the prophecy of the angel over Ishmael, or of Isaac over Jacob. Where warlike nations would have sung of heroes and triumphs, this pastoral people recited in measured tones the lofty declarations and prophecies of their expiring forefathers.

The bud of Jacob's blessing, its first flush, and as it were the prototype in the soul of the prophetic old man, is the thought of

* Genesis xlix.

the land which was promised to his fathers, and which he divides among his children according to the traits of their characters, or the pursuits of their lives. We see this plainly with regard to Reuben, Simeon, Levi and Joseph, because we know more of their history : it is obviously the same too with the rest, and with Judah especially. He was a noble lion, and his tribe was to maintain that character. Issachar was doubtless a lover of quietness and the fields : Dan's was a mind full of crafty stratagems : Gad allowed himself to be assailed, but then roused himself and grew valiant : Asher was probably fond of sumptuous delicacies ; and Naphthali was the beautiful turpentine tree, with its noble top.* A view of this kind is entirely appropriate to these shepherd times ; and especially to the observant glance of the father, who had witnessed the conduct of his sons for almost a century, and had been impressed by it all with deep traces of grief and joy. The prophetic spirit of Jehovah kindled in these lines : his sons stood living before him, and the future history of their descendants in the promised land seemed also present and distinct. I see Reuben standing abashed there, a man of might and excellency ; but he had cast off the crown of his preeminence ; crownless he appears, and obtains not the heritage of the first-born. Fierce of eye and with suppressed and hidden passions, I discern Simeon and Levi ; their bloody deed is in the sight of the parent ; and for the sake of security they are divided. There appears the kingly lion Judah, Issachar looking tranquilly about him, the subtle Dan, the brave Gad, Naphthali the beautiful and tender terebinth, and he, with all his father's strength and all his mother's attractions, Joseph. The happy issue of his trials is seen upon him, his head is encircled with the diadem of Egypt, he stands as a prince among his brethren even as to his future inheritance. Taking with us this perfectly natural interpretation, it cannot be told how every word, every allusion of Jacob becomes a striking truth ; † while else all is distant and loses itself in prophetic obscurity. The fruitfulness of Joseph, his wealth, his renown in the presence and in the midst of strangers,—by what image could they be more beautifully represented, than by that of a branch from the vine stock of his amiable mother ? She travailed late and but twice ; but in Joseph alone

* See Dr. Harris's *Nat. History of the Bible*. p. 310.

† In the second part of the *Spirit of the Hebrew Poetry*, I have treated separately of the local circumstances of the land, which Jacob destined for his sons, and illustrated the patriarch's blessing as a geographical description of Canaan : here I confine myself to the characteristic descriptions of those sons.

Author's note.

she bore many, and still in the sons of Joseph her stem flourishes proudly. All the hostility of his brethren—which the old father, since Joseph forgave them, indulgently compares to an open and drawn conflict,—has only made him great; every adverse fortune has given him new means and powers. Could Jacob describe more beautifully the first officer of Egypt, who had attained such eminence in political wisdom, than under the figure of a dexterous archer? Could he extol him more worthily than by comparing him to that man, who wrestled with God, and conquered his blessing? It was the blessing of that man's God, which helped him; the blessing of the God of his ancestors will it be, which bestows upon him the blessings vouchsafed to his people. Overflowing with thankfulness the spirit of the dying patriarch flies forth over mountain and deep, from the unholy plains of Egypt to higher and higher hills, till it rests on the everlasting heights, and twines, out of all that is beautiful in nature, a garland for the distinguished among his brethren.—It is the same with what is said of the rest of the brothers: the representation of each of them in the form of an animal or of a tree, is natural, striking, and in every instance—even in that of Issachar—noble. What Lessing has remarked of the fables of *Æsop* is applicable to all kinds of symbolical language: figures of animals best describe the character, the disposition, the distinguishing qualities of every individual. Where could such figures, then, be more appropriately employed than in this great and perpetual register of the fortune of generations to come! Judah as a lion, Dan as a serpent, Benjamin as a wolf, Issachar as a peaceable, unconcerned beast of burthen, looking quietly round, are better painted than they could have been with any parade of words; for words are for the most part but fading flowers of the season, with which they change both in form and signification: the character of animals remains the same, and the style of description which is founded on it corresponds entirely with the language, the scenes and employments of the herdsman and patriarch. He had no images of comparison in his mind, no other words at his tongue: his blessing is a testament in pictured characters.

Take the example of the lion Judah: I will confine myself at present to the imagery of his benediction. It is the will of Jacob that Judah should be the most honoured among his brethren, their leader, a prince in the midst of them, and the conqueror of all assailants. He expresses this by the figure of a kingly lion, who goes up proudly from the prey, and crouching in haughty repose is conscious that none will dare to rouse him. Or without a simile: Judah shall take the place of the first-born, and the sceptre of patriarchal command shall not drop from his hands

till he shall render all peaceful, and to him the people or tribes shall cordially unite themselves, and hold firmly of his side.* He takes possession of the land, (v. 11.) dismounts from his beast, and finds himself in so fertile a country that he can tie his ass to the choicest wine twigs, wash his garments in wine, and blanch his teeth with milk. Through the whole, it seems, the champion, the king, the proud but yet amiable victor stands before the eyes of the old man in the person of his son. He sees his noble port, the sparkling eyes, the milk white teeth; he sees him worthy to be the future leader of his brethren, blessings flowing from his lips, and heroism flashing from his eyes. He celebrates him with all these traits: in short, here is the magnificent, the royal blessing:

JUDAH thou!

Thee shall thy brethren *praise*!

Thy hand shall be on the neck of thine enemies:

They bow themselves before thee—thy father's sons.

A young lion is Judah;

From the prey, my son, hast thou gone up.

* Whatever meaning is given to the word שִׁלֹה, (Shiloh) the parallelism of the passage demands that it should mean something, which answers to the obedience, the voluntary subjection of the nations; or else to the peaceable union of the tribes under Judah: and now you may choose for yourself whether you will have it,

A RULER, a Schoetgen conjectures, or A PACIFICATOR, according to the common explanation, or TILL HE HAS WON THE SPOIL, from the Arabic, which yet is hardly conformable to the parallelism just alluded to; or, according to the reading of the Vulgate,

MISSION, EMBASSY, which should come to ask for peace, and to bring presents: (Micah, i. 14. 1 Kings, ix. 16.) or, according to the old division of the word, which Cocceius and Poole adopted and several later writers have favoured, *Shi-lo*,

TILL MEN BRING HIM GIFTS; though such a division is on several accounts objectionable: or you may have the word mean

PEACE, SECURITY, PROSPERITY, as the following verse describes it:—it is not necessary to my purpose to decide between these. Let it be security, peace, spoil, dominion, gifts, or whatever belongs to Judah as the hero: the subjection of the people follows, and the description becomes complete.

Author's note.

This is a very scanty list of the interpretations that have been put upon this much tormented word; but it is not perhaps worth while to fill it. Herder, in his spirit of the Hebrew poetry, translates—*settled peace*: and this, or something like it, we are persuaded is the true meaning of the term. Dr. Geddes renders it "*peaceful prosperity*," which may seem still better.

He coucheth, he layeth himself down, as a lion,
As a mighty lion :—who shall rouse him up ?

Never will the sceptre cease from Judah,
Never the staff of command fail from his march,
Until there come—שלח,
And nations cheerfully submit to him.

Then bindeth he his foal to the vine,
To the choice branches his ass's colt ;
And washeth his garments in wine,
His vesture in the blood of grapes.
His eyes glow with wine,
His teeth shine with milk.

Would you read the finest commentary on the words, read Isaiah. He was himself of Judah, a regal prophet. He represents his Messiah, the son of David, in all the majesty of his ancestor and progenitor, as a king, as a lion, as a conqueror, as a peaceful prince, as triumphant in red apparel "like the garments of him that treadeth the wine-press," yet with the gentle speech of pure innocence and mildness. The whole manner of Isaiah lies as it were in these images.—A royal lion in prophecy and language, David, the first and most powerful king out of Judah was so in exploits : the Messiah, as the greatest son of Judah, is so here as the Ideal.

But I am dwelling almost too long on this first part of the illustration of Jacob's blessing from the characters of his sons : I come to the second reflection which I have to add,—how wholly the spirit of the dying father hovers over the land of promise, after which even his bones are languishing. There, far off, he builds habitations for his sons, and bestows on them what each of their hearts would desire :—on Judah a land full of wine and milk, and the sceptre among his brethren ; on Zebulun the sea-coast, a secure haven for shipping and commerce : Issachar's is a quiet rural prospect ; Dan, as his name imports, is to judge his people ; and Gad to pursue his foes. So it is with the rest. We do not find that each prediction was perfectly fulfilled, because the country was not occupied and divided exactly according to the idea of Jacob and Moses : in general, however, it is undeniable, that Israel took possession of its inheritance in the land of promise according to the model of this prophetic arrangement. Where such coincidence fails to appear, we must not be seeking for mysteries, but acknowledge that we are not acquainted in every little particular with the Hebrew history. The case is here as with that piece of land in the coun-

try of the Amorites, which Jacob especially assigns to Joseph, (Genes. xlviii. 22.) or as it is with the father of Melchisedec.* They are only in this sense mysteries, that we know nothing about them ; that among the fragments of these primitive times no historical account of them has been transmitted. We have only to thank God for what we possess ; and the best thanks is a good understanding of it. More in my next of the blessing of Moses, the song of Deborah, and other songs. Farewell.

ON REVIVALS OF RELIGION.

WE occasionally hear much of *revivals of religion*,—or, as they are sometimes also called, *reformations*. And if, by a revival of religion, is meant a reformation from a thoughtless and stupid life, to a life of serious consideration and earnestness in duty, from selfishness to benevolence, from worldly mindedness to a solemn regard to the concerns of eternity, and from vicious dispositions and habits to those of christian piety and virtue, there is no intelligence that can be so important, or that should be so interesting. The advancement of the objects of our religion, is the advancement of the everlasting improvement and happiness of those who receive and obey it. Surely, therefore, it should fill our hearts with pious gratitude and joy, to learn that any have been recovered from the snares of temptation, and the bondage of depraved passions ; and brought to the liberty, and life, and hopes of the gospel. The genuine repentance of a single sinner gives joy even to the angels in heaven ; and will it not also rejoice our hearts, in proportion as we have the temper and affections of angels ?

* The author of the Epistle to the Hebrews (vii. 3.) describes Melchisedec as “without father, without mother, without descent, &c.” He means nothing more than that the descent of that prince was not recorded, as nothing is known of him but the single incident related Genesis xiv. This omission seemed remarkable, because Moses and indeed all the Eastern writers were so fond of genealogies, and rarely omitted distinguishing the persons of whom they spoke by recounting the name of their several fathers at least. Of this custom the scriptures every where afford continual examples.—Shilo even speaks of Sarah as without mother, and not a partaker of female extraction, *ὅπως γένεαι ἀνδροχόος*, because only the name of her father Terah is mentioned, and we are but informed who her mother was not. Gen. xx. 12.

There is nothing so desirable, nothing for which we ought so earnestly to pray, as for a revival of religion ;—an actual reformation among men. But before we pray for it, we ought distinctly to understand what it is that we ask of God. Mistaken notions I think, have prevailed on this subject ; and either from aversion to the view of religion, in which these mistakes have originated, or from dread of their consequences, the very terms, a revival of religion, have become suspicious. Let us then attempt to form as clear and just conceptions as we can of religion ; and comparing our hearts and characters with its principles and objects, inquire whether a faithful application of its principles, and exercise of its duties, could not produce effects on our hearts and conduct, to be fairly accounted a revival of religion.

First, then, What is religion ?

It has been defined to be, “virtue, founded upon reverence of God, and expectation of future rewards and punishments.” It is derived from a word that signifies “to bind fast ;”^{*} and it properly signifies, *that sense of obligation to God, which binds the heart and will to his service.* To be religious therefore, is to have this sense of obligation to God. And that only is a religious feeling, or disposition, or affection, which is thus excited in us ; that only is a religious action, or course of conduct, to which we are prompted by this sense of obligation to God. There is however a right, and a wrong sense of obligation to God ; and there are just and unjust views of the nature of God, and of his service. There are therefore proportionally just and unjust views of religion, even among those who profess to feel, and are accustomed to appeal to, this sense of obligation. We know, for example, how unjust were those views of religion, under the influence of which Paul persecuted and wasted the christian church. Yet so far was Paul right, that he acted from a strong sense of obligation to God. He verily thought that he was doing God service. His mistake was, in his views of the service of God. And the great change in Paul’s heart and conduct in becoming a christian, is to be ascribed to the change he obtained in his views of the temper and duties God requires of those who would serve him here, and enjoy him hereafter. In answering the question, what is religion ? It is therefore of the last importance to conceive rightly of the service of God. The example of Paul, before his conversion, is not a solitary one, of a strong sense of obligation to God, impelling to a remorseless violation even of some of the plainest expressions of God’s will.

^{*} Religo.

What then is the service of God ? Or, what does God require of us, as the conditions of his present favour, and his final acceptance ? This is the great inquiry, in answering which, the christian world has been divided into so many sects, and the seamless coat of Christ has been rent into a thousand unseemly fragments. Great numbers of creeds are formed, in open hostility to each other, and all claiming the sanction of God's word for all their unintelligible, and for all their contradictory expressions and articles. Ask a Roman catholic, what is christianity, and what are the conditions of the final favour of God ; and he will refer you to the authority, and worship of his church. Propose the inquiry to a protestant, and all the articles of the creed adopted by his church will be arrayed before you. He will perhaps shut out from hope all who are not elected by the sovereign pleasure of God, even without any foresight of their faith or good works. He will tell you, that all mankind were, for Adam's sin, doomed to eternal torment ; that some, however, by God's election, are to be saved ; that Christ died to satisfy the divine justice in their salvation ; and that it is by an almighty and irresistible grace, that God calls, sanctifies and saves those, whom he has thus elected to eternal life. He will tell you that man, by nature, is not only incapable of God's service, or of doing his will, but that he is born an enemy of God, and with a heart at enmity with all goodness ; that even before an infant has done any evil, he may be condemned to everlasting burnings ; that an unrenewed man is incapable of doing any thing to obtain a renewal of his heart ; and that his very prayers and endeavours to please God, while yet he is not thus sanctified, are sin. But because we sometimes see religious zeal running out into these excesses, and because some of its primary principles, as we think, are in direct opposition to those of the gospel, it would be very unjust to infer, that there are not many who adopt these very sentiments, of a truly christian temper and life. Their christian affections and conduct however are derived, not from these peculiarities of their faith, but from the influence of the word and will of God upon them ; of that very word and will of God, which are equally acknowledged by many who widely differ from them, as by themselves. They are mistaken, as we think, in several of their views of the character and service of God ; and it is particularly in their erroneous conceptions of God, of the nature and condition of man in this world, and of the design of the coming and of the death of our Lord, that the excitements of passion originate, which are mistaken for revivals of religion. And it is through the influence of these mistaken views of religion, that *terror* is employed as the great agent, for accomplishing the purposes of the gospel.

But would you understand, what indeed is christianity, and what are the conditions of the present, and the eternal acceptance of God ; inquire not at Calvin, nor Arminius, nor at the leader of any sect, nor at any sectarian. The word by which we are to be judged in the last day, is the word that Christ has spoken to us. Let him then be our only master, and his word our only guide. To the gospel let us bring the inquiries, what doth the Lord our God require of us ? and, what must we do to be saved ? and wherein must the work of religion be revived ? Let us bring home its instructions to our hearts ; and very much am I mistaken, if they will not convict us of much evil, of great prevailing vices ; of great cause of humiliation before God ; and will enjoin upon us a reformation, which however it might be scoffed at by enthusiasts who decry good works, would be indeed and in truth a most important and happy revival of religion.

I ask again therefore, what is the service of God ? Hear the answer of our blessed Saviour. *Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength. This is the first and great commandment.* And who is prepared to say I have kept this commandment ? Let us consider what is necessarily implied in it ; and ingenuously inquire, if our hearts were under the uncontrolled influence of this single command, whether the most important and salutary changes would not be produced in our affections and tempers, our character and happiness.

The love of God is the main spring of all the duties of the christian life. We attribute to God's love to us, our existence and capacities ; all that makes this life a blessing ; all that Christ has done for us ; and all for which we hope in heaven. The love we owe to God therefore, necessarily implies that love of Christ, and that humble, grateful and affectionate acceptance of him, to which we are called by our religion. It implies a constant regard to the presence, attention to the providence, and submission to the will of God. It implies not alone the obligation of prayer, but that love of communion with God, and that strong sense of the privilege and honor of intercourse with him, which will make it indispensable to our happiness. It implies the highest estimation of the opportunities we have as christians, to worship him daily in secret, and in our families ; and to join with those who meet for his worship on the Sabbath. It implies habitual gratitude for his benefits, and an unreserved trust in the wisdom and goodness of all his appointments. I might even say, that the love of God implies universal obedience ; for our religion makes it the first principle of all obligation ; the life giving principle of every personal and social virtue, as well as of

every office of devotion. But let us consider it alone as the beginning and source of the duties we owe immediately to God, and to Christ; and let the appeal be made to conscience, what changes would be produced in our hearts and conduct towards God and Christ, by an entire obedience to this single commandment.

If you have this love of God, you delight to think of him, and to feel his presence. But how often do you think of him, and with what emotions? Does the thought of God excite reverence, gratitude, reliance, and a supreme desire of his favour? Do you detain the thought, and cherish it, and rejoice that you have an almighty, an infinitely wise and beneficent Father, to whom you can express all your wants; and in whose service is the present protection, and the eternal security of all, who thoroughly love, and faithfully obey him? Let conscience speak, and let it be heard. You are not, perhaps, wholly unobservant of his presence and providence. But how often do you think of them, and with what emotions? From a consciousness of God's presence, do you feel half that restraint from evil, or half that excitement to duty, which you feel in the presence of an earthly superior? It may be that we are accustomed also to private, and to family prayer. But are ours the prayers of hearts filled with the love of God? Do we feel this great principle of our religion extending its holy influence over our affections and wills, fastening our hearts upon God as the end of desire, and bringing the whole soul to a willing and chosen subjection to his disposal?

Whence is the thoughtless levity of conversation that so much prevails; the irreverent and profane use of the name of God, and of Christ? Whence is it that the Sabbath is by some appropriated, almost equally as other days, to worldly concerns; that the neglect of public worship is justified, even by the most trivial excuses; that the obligations of baptism and the Lord's Supper are so feebly felt, and so easily disregarded? Whence is it that, by some, not one hour of the week is given to God's word; and that it is read by those of us who profess to make it our rule of life, with such infrequency, and with so little sensibility? All these inquiries we may answer in one word. It is because of the *coldness* of our love of God. The strength of our affections is given to the objects of our worldly passions. We are trusting that God will accept us in an observance of the forms, even while we are destitute of the spirit, of religion. Or we are relying on his mercy, almost without even an external compliance with the conditions on which it is offered. Suppose then that the love of God should become the first, and all pervading principle of our hearts. There would not then be

an individual, whose secret prayers would not daily rise as sweet incense to heaven. There would not be a house, in which the morning and evening sacrifice of family prayer would not be offered. And how fervent and pure would be these devotions ; and how much of the spirit of heaven would they excite and exercise in the hearts that presented them ! If God were so loved by us, with what joy would the Sabbath be hailed by every one ? How precious would be its hours at home, for self examination, for private devotion, for reading the scriptures, and for the instruction of our children ? And how would the church be thronged with happy worshippers, all prepared with their whole souls to engage in its services ? Nor would one believer in our religion refuse to profess his faith, and to cherish the hopes of Christianity at the table of the Lord. And then, if the happy spirits above witness the transactions of men, with what holy joy would they bend their eyes on the seasons of our communion ? Here would be every one who is of an age to understand his christian obligations ; every heart would be an abode of the spirit of God ; every prayer would rise with acceptance ; and all would go away justified and blessed. Yes, in the exaltation and strength which this single principle would give to our piety, and in the holy influence it would exert over every emotion and desire of our hearts, it would produce among us a most glorious and happy revival of religion. And does not a consideration of what we should thus be, and a conviction of what we are, not only suggest, but most forcibly bring before the mind, causes of deep humiliation, and excitements to godly sorrow ? We should be humbled in the feeling, that we have no more of the love of God in us ; we should pray, that his love may shed abroad in our hearts by the holy spirit, that we may be excited to all those offices of piety here, which are so essential to our qualification for the service and enjoyment of him hereafter.

But these offices of piety are but a part of duty. The service of God equally comprehends every personal and social virtue. The second commandment, *Thou shalt love thy neighbour as thyself*, is of like authority and obligation, as the first. We shall be as certainly judged by the precepts which require self-knowledge, the cultivation of our understandings, self-government and discretion, humility, industry and contentment, as by that which demands that we should love the Lord our God with all our hearts. The great evidence indeed which God requires of the sincerity of our love of himself, and of all the offices of christian piety, is our obedience to the moral precepts of the gospel. And suppose that each of these precepts exerted on our hearts and conduct, all the authority of divine commands. Not

only would there be no envy nor jealousy among us, but every one would feel the prosperity of another to be a proportionate accession to his own happiness. There would be no ungenerous interpretation of each others' motives ; no false accusations ; no tell-tale gossiping ; no slander ; and no disposition to sit in judgment on others, and condemn them. In all our intercourse, we should feel the perfect security and confidence of friendship. We should be as ready to do every office of kindness, as we are to desire it. We should as readily and unreservedly forgive, as we hope to be forgiven. There would be no encroachments on neighbours, and no interference in each others' rights.—We should feel equal trust in each others' word, as if it were confirmed by all the bonds of law. We should look with confidence, for every aid and accommodation, as if they might be claimed as the most incontestible of rights. Then, too, we should see the ignorant,—not claiming and exerting influence, but,—seeking instruction. Every one would be far more solicitous to know himself, than to obtain the secrets of others. We should have no idlers, wasting their time and abusing their opportunities ; and none squandering their property, destroying their health, corrupting their hearts, and bringing want and misery into their families, by intemperance. If then, the precepts of the gospel which enjoin the personal and social virtues, were strongly and universally felt, as the will of God, would they not produce a most striking revival of religion ? Embody the piety and virtue of the gospel in an individual. Form as distinct a conception as you can of one, of whom you would say, he is indeed a christian ; attend him in his private and his family worship, in all his intercourse with his friends, in his daily labours and transactions of business ; observe him in all his personal indulgences, and in all his conduct as a neighbour ; in his disposal of his time, and in the character and tendencies of his conversation ; observe at once his temperance and frugality ; his benevolence, and incorruptible uprightness ; and go with him to the house of God, and to the table of Christ. What this individual is, should each of us be, if we were christians. And what a change would it produce in the hearts and characters of individuals ; in the economy, discipline, and happiness of families ; and in our character and happiness as a christian society ! See then what motives we have to pray for a revival of religion !

I have adverted to what I believe to be most essential mistakes concerning religion itself. And out of these mistakes, as I think, have grown equally mistaken conceptions of revivals of religion. Religion has been supposed to be something very distinct from the ordinary duties of life. It has been made mere passion, and

often as unsanctified a passion, as any of the world. There have been excitements, called revivals of religion, which have rent families asunder, and made schisms in the church; which have caused the ordinary business of life to be neglected; made parents most negligent of the care of their children; and many of the most important personal and social virtues to be sacrificed to zeal for supposed offices of piety. Many have been persuaded, that they have been brought out of darkness into marvellous light, and have become full grown christians, and have experienced an entire change of heart, while their practise has been scarcely otherwise changed, than as they have given up every thing for the external observances of religion. They may be no more industrious, or temperate, or upright than they were before; and may retain the same unsanctified temper and will, by which they were before characterised; and are yet persuaded, that their calling and election are sure. And it is deserving of remark, if you bring before them their vicious dispositions and habits, or ask them for evidence of their strong assurance; they refer you, not to a change of character and life,—not to a progressive virtue and piety—but to *the time when they were converted*. They are sure that they have been born again; and therefore they are sure, whatever their lives have since been, or now are, that they shall not, and cannot, finally fail of an inheritance of the promises. I need not say how obvious, and how dangerous is this self-delusion. A genuine revival of religion will, indeed, manifest itself in the fidelity, gratitude and pious interest, with which all the public and private means of religion will be improved. Every heart would be an altar on which the fire of devotion would never go out. Every house would be a temple of God, and consecrated to his daily worship. Every Sabbath would be in truth to every one a holy day. And not one, of an age to judge and choose for himself, would be absent from the table of Christ. But these would not be its only manifestations. It would be equally apparent in our daily temper, conversation and deportment. It would make us zealous in *every good work*. It would make us better husbands and wives, better parents and children, better brothers and sisters; better neighbours and citizens. It would cause us to think more modestly of ourselves, and more kindly of others; to deny ourselves, that we might do good to others; to be ready and willing to obey every call of duty, in every relation and circumstance of life. When you see one forsaking his vicious dispositions and habits, and becoming more meek and gentle, and forbearing and forgiving; and instead of being profane, pure and re-

verent of God in all his conversation ; converted from idleness to industry, from cunning to ingenuousness, from double dealing to uprightness, and from a busy, meddling temper, and interference with the concerns of others, to caution in his language, and a greater attention to his own affairs ; when you see a man forsaking the haunts of the idle and intemperate, and loving his own fire side ; denying his appetites, and providing for his own family ; and when you find that he not only daily reads the scriptures, but applies them as the rules of his temper and conduct ; when you find that he prays in secret and in his family ; and, instead of coming to church only occasionally, is always there, a devout worshipper, gratefully commemorating the love of the Saviour, and living in conformity to the example, and in obedience to the commands of Christ ;—when you see these changes, you may be warranted in saying, here is a revival of religion. And great indeed would be the revival, if these changes could be extensively effected.

And in these views, I think it is equally apparent, that the great instrument to be employed is not *fear*, but *love*. Love is the spirit of the first and of the second commandment ; and it is the vital principle of a truly Christian obedience. The fear of God is indeed *the beginning of wisdom* ; but if our wisdom ends too in fear, it is not the wisdom of the gospel. God is Love ; and he that dwelleth in love, dwelleth in God, and God in him.

SUNDAY AND SUNDAY SCHOOLS.

[We have received the following communication from a correspondent on Sunday Schools. We think the subject highly important, and deserving examination. But leaving our readers to form their own opinions, we only remark, that in this country, and particularly this portion of it, where the means of common knowledge are so freely enjoyed, we consider RELIGIOUS INSTRUCTION exclusively as the proper object of Sunday Schools : and this, not to supersede, but to *supply the absolute want* of what is far better, religious instruction *at home*. If with the benefits of our primary and public schools, where every child may be taught to read and write, any portion of the rest of the Sabbath is employed in teaching the elements of common knowledge ; or if parents, in sending their children to the Sunday Schools, think either their obligation or their opportunities diminished of in-

structing them in religion at home, we should think such schools liable to most serious objections. It is at *home*, that the young child should be taught of "the way, in which it should go;" and parents are the natural, the heaven appointed guides, to lead their children to God. We premise this, because it appeared to us that our correspondent had too much lost sight of this distinction.]

THERE is scarcely a blessing so common, which is so little understood and so much profaned, as the institution of the Sabbath. We have, indeed, reason to rejoice, that, in this section of our country, the day is still held in high veneration, the object of its institution somewhat understood, and its value in a measure appreciated. But we have yet much to learn, in order to make it productive of all the good effects and all the happiness which it was intended to produce.

As a day of rest, its beneficial influence is known and felt. For there are few who do not often feel the want of rest, few so much occupied with their purpose of life, as not to look to the Sabbath for the blessed quiet which it promises and brings. The busy—the ambitious—the votary of pleasure—every one hopes for repose, or silence, or tranquillity on this day. Men become too much immersed in their cares; the mind grows weary; the spirits flag, and the powers are contracted and paralysed; and the strongest would fail, if condemned to perpetual labour—to toil on, for months and years without intermission and without relaxation.

But the best and pleasantest relaxation is surely not mere idleness; it is change of object. For while the mind is essentially active, idleness is only a false name for worthless or vicious pursuits; and there are many objects of the highest importance, which are by some, and ought to be by all, considered as especially belonging to the Lord's day. Far be it from me to condemn the innocent recreations that are sometimes indulged in. The meetings of families, with the happy and kind feelings and affectionate gratulations that attend them, are among the good and commendable ways in which a part of the day may be spent. They exercise the best dispositions, and make men realize their own happiness, while they tend to produce unanimity among kindred, and to strengthen the ties of social affection. And when we see the husbandman, on a Sunday morning or evening, going forth to survey his fields and rejoice in the plenty that is springing around him, and when we know how naturally these objects lead his thoughts upward to their munificent bestower; we can only regret that more are not fitted by education to receive the lesson of piety and gratitude, which the view of the glorious works of God is suited to impress. Neither should the

innocent amusements of children, provided they are truly innocent, be regarded with severity. It is a very difficult thing, as every parent has experienced, to find occupation for children on this day, which shall not be in some measure objectionable.

But there are duties and exercises of the highest and most important nature, for which a portion of the day should by all be set apart. The pursuits of the present hour assume the appearance of exaggerated importance. Our attention is carried away by the immediate objects of our senses; and we need some set time to give us opportunity to raise ourselves above them, to look to the future, to examine our own character and our relation to the beings about and the God above us. This examination is irksome to many of us, and difficult to all; and unless some time be appropriated to it, can hardly fail to be neglected. It is not easy even to the most elevated and intellectual, to those whose studies often lead them to inquire into the theories of religion and morals, and the principles of duty. Even these will do well sometimes to pause and ask themselves, whether, while engaged in examining the abstract nature of these subjects, they do not lose or mistake the true spirit and operative feelings, which they ought to produce. And when should these questions be asked, when should time be taken for the meditation, that may enable us to answer them, if not on the Lord's day.

To all others besides men of letters, the devotion of the day to this purpose is still more pressingly and obviously necessary; as it is then that they have the leisure which may enable them to do it most faithfully. The work, indeed, should not be limited to Sunday—Religion was not given us as a holiday companion. It should not be confined to a day or a place. It should go about with us and mingle in all our actions and all our feelings, giving us strength in trial, and support under affliction, and patience and ardour in duty, and disinterestedness and cheerfulness in our intercourse with the indifferent or cold,—giving sincerity to friendship, and purity to love, and open-hearted integrity to our conduct in all things. But, that it may be able to produce these effects, we must always have some portion of time set apart for that alone, as sacred time, into which unhallowed thoughts and troublesome cares shall not intrude. Our feeling of religion may thus become purer, and more exalted, and farther removed from degrading associations; and thus be able to exert its benign influence over our actions with firmer and more certain power.

One of the most important purposes to which the Lord's day can be devoted, is the moral and intellectual cultivation of that

part of the community which is occupied by other avocations during the week.

The institution of public worship does much towards this. But most of the day is still left unoccupied; and the exercises of public worship are, to many of little use, to those, namely, who are too young, or not sufficiently educated, well to understand them. For the good of these, some additional provision should be made. Something ought to be done to prevent a seventh part of the time from being lost, or worse than lost, to those, who, unable to assist themselves, call on us to raise them up and supply their wants.

The establishment of Sunday schools, every where necessary, is particularly important to such as live in small country towns and villages—or wherever the town schools are kept only a part of the year. Sunday, throughout the year, is almost entirely lost. Some of the children may perhaps attend meeting. But these have a great part of the day, and all other children have the whole, to waste in idleness and often in vicious company. What adds to the hurtful tendency of thus spending the sabbath, is, that parents and children have always a vague impression that it is all wrong, but have seldom resolution to prevent or change it.

Means ought certainly to be used to alter this state of things, wherever it still exists; and the establishment of schools on Sunday, suggests itself as practicable and in a great measure adequate to the purpose. In many places, indeed, it may be difficult to put them into operation. The indifferent are to be roused; the lukewarmness of some is to be quickened, and the prejudices, perhaps, of others, to be overcome. But we could give numerous instances of the great effect of single and resolute exertion in this very case, and believe there are no obstacles which would not yield to the determined efforts of an individual, convinced he was serving God, and the best interests of society.

The instruction of the first years of infancy must be left to the mother. It is she, who must watch over the tender faculties, and weed out the springing evils, who must foster the embryo virtues and promising powers, and teach the simple and plain lessons of love to the Author of the Universe and of ingenuousness and sincerity; and lay all the foundations of future usefulness and honour. Man could not do it, if it were required of him; he has not patience nor tenderness nor affection enough; and we have reason to thank Heaven, that such an education is begun to be given to women, that mothers will be prepared to perform these highest and most sacred of duties, in a manner more worthy their importance.

It would be well, if the moral and religious instruction of children could continue to be carried on beyond the period of infancy, by those who are their appointed guides and instructors in all things. But there are too few among fathers and mothers, at least in the lower classes, who know how to spend Sunday themselves, and fewer still, who could teach others. The means of education, moreover, have, within a few years, been so much improved amongst us, that those who have been last instructed, are among the best instructed, and consequently the best qualified to teach. Besides, the mothers, who could do it *best*, and who are almost the only ones that do it at all when it is done, are usually too much taken up with domestic cares, and the instruction of the younger children, to attend much to those who are older. The week is commonly, by children of the age we speak of, employed in labour. So that Sunday is the only time, which, throughout the year, can be devoted to the purpose of instruction. And to this purpose it ought to be devoted.

If it is not, the slight acquisitions which the children are able to make at the short winter schools, will be nearly lost before the next season; and much of the little time allowed them, must be spent in recovering what they need not have forgotten. And if Sunday schools be established, it not only will not be forgotten, but much will be added.

It is not meant by this, that the same studies are to be pursued in Sunday schools, as are in the others. The object should, we think, be principally moral and religious instruction. But the very circumstance of their being engaged in study, will prevent their forgetting what they have before learnt.

It would be an important advantage, if nothing more should be done than to enable the children to begin at the commencement of the winter school, at the stage where they left off the preceding season. But, besides this, the good effect of this weekly discipline will be very perceptible in keeping up the habit of application, which every one knows how hard it is to gain after it has been long remitted. By those, who have observed what great influence the formation and continuance of habits of attention and application have on every part of the progress of the mind in its earliest stage, and on the whole character—this cannot be considered a trifling advantage.

But who, it will be asked, will instruct in these schools? To this question an answer is furnished, by observing how the schools of this kind already established are conducted.

All who feel any interest in religion, or in the happiness and improvement of their fellow creatures; all who have the capacity and desire of being useful; young men and young women of the best classes and most respectable character, will, and in

many places do now—devote themselves with readiness and delight to so benevolent and so pleasant a task. There will be no difficulty, when the school shall be once established, in finding an amply sufficient number of well qualified instructors. The instruction may thus be more thorough and minute than the numbers usually collected under one master in the common schools will allow it there to be; and this is the very point, in which the modes of instruction pursued among us, are most uniformly and most utterly deficient. In large schools, only an approach can be made, by the most faithful and intelligent teacher, to the adaptation of his instruction to the particular wants and characters of his different pupils.

In a moral point of view, it would not be a small gain to rescue the children, the boys at least, from the idle and often profligate company into which they often contrive to get on Sunday, and associate them, in an endearing relation, with the most virtuous members of society, and those whom they regard with habitual respect. The influence of the good over the susceptible will thus be promoted, and a connexion established, not sufficiently familiar to weaken the power of example, and at the same time intimate enough to extend itself, with the best effect, into such of the actions of each as may come under the observation of the other. The benefit will be mutual. The pupils will carry with them the habits of good order and good feelings into their unrestrained and careless sports, which will be pleasanter for being more free from the bitterness and discord that too often find place there. The instructors will be benefited, by being induced habitually to consider themselves, what they are in fact, examples set up for the imitation of those beneath them.

Between the pupils and their instructors in these schools, that intercourse will be established, which ought to exist between the better educated and the ignorant; where the bond of connexion is the communication of improving thoughts and benevolent feelings; where it is not the hand only that is opened to clothe the nakedness, or satisfy the hunger, or warm the coldness of the body, and guard against the passing sufferings of a transient life; but where the heart is expanded to enlighten the darkness and awaken the hopes, to calm the sorrows and provide for the wants of an immortal soul, and for a hastening and termless eternity. If all charity is of heaven and blesseth him that gives as well as him that takes, that charity must truly elevate the giver, where the gift is the imperishable pearl of religious knowledge and religious example. But charity, which cannot find an object, which wants the means of being exercised, becomes lukewarm, and many a warm heart grows cold, because it has not the world's goods to bestow. But here we may provide opportunity for

him who has nothing else to give, to bestow the fruit of his mind; and open a door for the exertion of that noblest prerogative of power—the right of being eminently useful.

The benefit to the instructor will not terminate here. There are none, who, in religious habits and feelings, have perfected their character; and many, probably, among those who will be induced to instruct, have scarcely begun to form theirs, or think of the subject. To such, Sunday schools will furnish an occasion and strong inducement to examine for themselves. In addition to the comparatively personal and interested motives of preparing, on their own account, for the events of life and for death; will be added that, to young persons at least, far more powerful one, the desire of being able to direct others, in things that may be of infinite concern to them; and they will learn and realize, that it is not to those who only *do* the commandments, that the blessing is promised, but to those who *do and teach them*.

DR. WATTS.

IN a short notice of Dr. Miller's *Letter to the Editor of the Unitarian Miscellany* in our last number, we made a single remark on a paragraph relating to the opinions of Dr. Watts, and intimated our intention of turning again to the subject. This we feel interested in doing, because it is not long since we laid before our readers an account of a posthumous work of Dr. Watts,* from which, as we endeavoured to show, no fair and true conclusion could be drawn, except that he had become convinced that the commonly received doctrine of the Trinity is not the doctrine of the scriptures. In this sense, and in no other sense than this, have we and others called him a Unitarian; and if there be meaning in words, so far as the orthodox trinity is concerned, he is a Unitarian; and it will be perceived as we go on, that when this is attempted to be denied, that in fact is denied which was never asserted, viz.: that he is a Socinian, or that he relinquished the doctrine of the atonement and its kindred opinions. This may be very true, but it is clearly nothing to the purpose. The sentence in the *Unitarian Miscellany*, which called forth Dr. Miller's argument, was nothing more than this: "Do you believe Watts and Whitby became bad men, when they *abandoned their trinitarian sentiments?*"

Dr. Miller commences his paragraph with "entering his solemn protest against placing the pious, the heavenly-minded

* See *Christian Disciple* for November and December, 1820. p. 461.

Watts," in the company of Unitarians. We do not wonder at it. Watts would be a bright ornament to any class of Christians. All love and honour him. And it is not strange that the orthodox should struggle to believe, and to make others believe, that he never departed from a single article of their creed.

Dr. Miller goes on to say, "That Dr. Watts lived and died a Trinitarian, I consider as clearly established, not only by his biographers, but also still more clearly by his works."

This is merely expressing an *opinion*, that a controverted point is established one way. Now we have an opinion that it is established the other way. It still remains to be decided which opinion is correct; and it is hazarding little to say, that if more cannot be advanced in the Doctor's favour than he has put forward in this paragraph, his cause is too feeble to stand.

"It is true, he appears to have speculated on the constitution of our Saviour's person, in a manner not always wise or prudent."

This is a little extraordinary. Dr. Watts was for a long season deeply, anxiously, solemnly exercised in his mind upon this subject, which he felt to be surrounded by difficulties; and instead of stifling them by the authority of creeds or theological masters, he carried them soberly to the scriptures, and laid them before God in his prayers, and with all the earnestness of a troubled soul, sought to have the subject set clearly before his understanding. Any one who knows Dr. Watts at all, knows that he pursued this subject with the most devout and humble and self-diffident spirit; that he presented a model in regard to the spirit and manner of his inquiries. We can hardly conceive of any one having read his *Serious Address to Almighty God*, and yet saying that "he speculated in a manner not always wise and prudent." Not indeed "wise and prudent" if he meant to continue forever bound to the creed in which he was educated; but completely "wise and prudent" if he meant to perform the christian duty of faithful and pious "search of the scriptures." And we should hardly imagine that any result, or apprehended result, of such a search, would warrant a christian to stigmatise his brother as unwise and imprudent.

"But that he fully maintained the Divinity of the Son of God, is as unquestionable as any fact concerning him."

No one denies it. He did so for many years. But that he finally changed his opinion is equally "unquestionable." The proof of which we shall adduce presently.

"This great and good man, to whom the interests of vital piety are so much indebted in the preface to his work entitled

'*Orthodoxy and Charity United*,' comes to a formal and solemn conclusion, that *Socinians are not Christians*, and that we cannot hope for their salvation."

This is not true. Dr. Watts does not say a word about Socinians in that preface;—no, nor about Unitarians in any form. Probably Dr. Miller thought they were intended by those, who "oppose, renounce, or deny the great doctrines of the atoning sacrifice of Christ, or his propitiation for sin by his death," who are mentioned in the preface. But we deny altogether, that this is a just definition of either Socinian or Unitarian. As to *Socinians* indeed, we know of none now; that is merely a convenient nickname of obloquy. But as to Unitarians, it is not at all essential to the name, that a man should "deny, renounce, or oppose" those doctrines. Dr. Watts might hold them all; and yet if at last he gave up the doctrine of three equal persons in one God, he became a Unitarian; in a strict, proper, and sufficient sense of that term. And this is what we mean when we place his name in that class.

Besides—even if the assertion were true, what would it amount to? The book entitled "*Orthodoxy and Charity United*" was written and published sometime before it is pretended, that his opinion on this head was unitarian; and therefore the argument is singularly foreign from its mark.

"In one of his *Lyrick Poems*, having expressed a hope that he should find Mr. *Locke* in heaven, he declares in a note, that his hope was founded on the confident persuasion, that *Locke* was not a Socinian."

And supposing this be so; what then? The *Lyrick Poems* were published long before he became a Unitarian; and it is not strange that a Calvinist should express this sentiment. Dr. Miller argues here as one would do, who should soberly set out to prove that Paul never was a christian, because he was once a persecutor of christians.

"Besides all this, his *Psalms* and *Hymns* are so entirely opposed to the feelings of Unitarians, that they are sung in none of their places of worship, without being mutilated or altered."

Here is another argument of the same sort—just nothing to the purpose. His *Psalms* and *Hymns*, especially the latter, were "juvenile productions," some of them being written "even when he was a school boy;" and it is well known that when he became older, he was as anxious as any Unitarian to have them altered. It is not strange that he wrote trinitarian *Hymns* and *Doxologies* while he was a trinitarian.

"How are these facts to be reconciled with Dr. Watts's Unitarianism?"

How is Paul's persecution of the Christians to be reconciled with his christianity? How is the sunshine of the day to be reconciled with the darkness of the night?

"But it is alleged by some, that he afterwards altered his mind."

If the writer would for one moment have paused to think, this sentence would have reminded him that all he had been saying was wasted; and then by blotting out the whole he would have saved both himself and his readers the pain of so idle a show of argument.

"I have heard much on this subject; but nothing that deserves to be considered as supporting the allegation, has ever met my eye; nor do I believe that it was a fact."

This is a very summary way of jumping over the matter. It would have been but fair to have given the public a little opportunity of judging of the weight of what he had heard, instead of thus deciding upon it all in one sentence. Were not his readers to be trusted? Would not some of them think the cause a little suspicious, when a whole page had been spent in proving that Dr. Watts was a trinitarian in that part of his life when every body allows that he was so; while the evidence that he finally became otherwise is dismissed in one small sentence—with a mere assertion and no argument?

But there is one argument.

"That a man so pre-eminently conscientious and disinterested as he is confessed to have been, should have left the world, without disavowing and calling in, his psalms and hymns, and especially his *Doxologies*, in all which the Trinity is so strongly acknowledged, is proof enough for any candid mind, that he continued, to the end of life, to receive and glory in that doctrine."

Here we allow there is a strong antecedent presumption. But we cannot admit that the strongest argument *a priori* is of the least weight in a case of *fact*, where *testimony* can be produced. It is altogether nugatory. The question is not what we should think he would have done, but what did he do? We want proof. And proof enough there is to show that this, this only argument in the case, is wholly unfounded.

It is a well known fact, that Dr. Watts did express a regret of many things which he had written in his Psalms and Hymns; he greatly desired to alter them; and it was matter of grief to him, that he had so put out of his hands the copyright of the book, that he could not alter without consent of the proprietors; and to them the book, from its wide circulation, had become so profitable, that they would not consent to any changes which might injure its sale and diminish their profits. This is stated in Palmer's

Life of Watts, and fully established in Belsham's Life of Lindsey. It was asserted too in the preface to one edition of the Psalms and Hymns by the editor, who professed to have received it from a gentleman who had it from Dr. Watts himself, that he had "undertaken and finished a revisal of them" with the view of making such alterations. And although Mr. Palmer doubts the fact, since the copy would probably have been found after the Doctor's death; yet, at any rate, it serves to show what the general impression was respecting his wishes on the subject. So that we are abundantly warranted in saying, that he did virtually "disavow," and desired to "call in," his psalms, hymns, and doxologies.

It may serve further to satisfy us on this point, to be reminded, that the Rev. Martin Tompkins wrote to Dr. Watts on this subject, and put to him this very question; "whether, upon your present notion of the Spirit, you can esteem some of those Doxologies you have given us there, I will not say, *as some of the noblest parts of christian worship*, [the Doctor's words] but as proper christian worship? And if not, whether you may not think it becoming you, as a lover of truth, and as a christian minister, to declare as much to the world; and not suffer such forms of worship to be recommended by your name and authority, to the use of the christian church in the present time and in future generations?"

The doctor replied thus: "I freely answer, I wish some things were corrected. But the question with me is this: as I wrote them in sincerity at that time, is it not more for the edification of christians, and the glory of God, to let them stand, than to ruin the usefulness of the whole book, by correcting them now, and perhaps bring further and false suspicions on my present opinions? Besides, I might tell you, that of all the books I have written, that particular copy is not mine. I sold it for a trifle to Mr. *Lawrence* near thirty years ago, and his posterity make money of it to this day, and I can scarce claim a right to make any alteration in the book which would injure the sale of it."

But it should be remembered further, even if it were otherwise; if there were no evidence that he ever expressed disapprobation of a single verse; still Dr. Miller's inference would be far from infallible. Positive evidence, in another form, of a change of opinion, would destroy it. And as it was only at the very close of life that he was fully established in the change, his silence in regard to his hymns would breathe no imputation against his "conscientiousness or disinterestedness." So that allowing the Doctor his best ground, his argument amounts to nothing.

But let us set it against the positive proof derived from the account which Watts himself has left of his opinions.

He denied altogether any distinction of persons in the Godhead ; or, in fact, any distinctions, by whatever name they might be called ; holding that Jesus was the Son of God in his *human nature only*, becoming possessed of divinity, because God the Father [not God the Son] dwelt in him, and was united to his human nature ;—and that the Holy Spirit is *not a person* in any sense except as Wisdom, Law, Righteousness, are persons, (that is, figuratively,) but “the real, almighty, operative *power*, or *principle*, of knowledge or action in the true Godhead.”

Now this, we say, is plain, unequivocal unitarianism. It expresses, not perhaps in the very words that we should select, but in the general sense, our own opinions ; and it is impossible by any ingenuity to torture or twist it into the authorised doctrine of three persons in one God.

These were well understood to be his opinions before his death, and many consequently looked upon him with suspicion, and called him an Arian.

These opinions he published and defended, two years before he died, in a book entitled “Useful and important questions concerning Jesus Christ, the Son of God ;” and in another called, “The Glory of Christ as God-man displayed.” Other writings on the subject he left in manuscript, most of which were suppressed, “*because it was not judged necessary to publish them ;*” but of one of which, since printed, we have already given account in the place referred to above. To that article, and the books we have named, we refer for satisfactory evidence, that his opinions were such as we have stated them. He that will go to these sources of information, will soon be convinced, that however much this excellent man might have loved the form of sound words in which he had been educated, and been unwilling to abandon them ; yet their spirit and meaning he abandoned entirely, and was an advocate for the doctrine, that the Father only is God. He was, therefore, so far as this fundamental principle is concerned, a Unitarian.

MISCELLANEOUS COLLECTIONS.

PULPIT ELOQUENCE.

THE description of the preaching of Dr. Mills, with the remarks upon it, in the little work lately published, entitled “*No Fiction*,”

appear to us very fine, and may help some of our readers to understand what true eloquence is. We have another reason for copying them, which is, that we may draw the attention of some to the work itself, which, upon the whole, is exceedingly worthy of perusal, and well calculated to do good.

“ On Sunday I heard Dr. Mills. I had not many expectations, but how was I surprised and delighted ! He is a real orator ; quite an example of the eloquence of which we have been lately saying so much. No jingling antitheses—no unmeaning epithets—no periods set to music—no meretricious ornaments—no tricks to catch admiration and applause. On the contrary, there was, occasionally, something in his manner, that a fastidious critic would have called awkward ; and, sometimes in his style, there was a degree of carelessness that involved a sentence in some obscurity ; but this seemed to carry forward the great effect of the discourse, as it convinced the hearers, he was intent on higher objects. His gestures were the most natural ; dictated from present feeling, and not from studied attitudes. His language was plain and simple, such as seems at every one’s command, but which, after all, few can employ : and, if images were introduced, they evidently rose to illustrate and enforce the subject, and were not called up to assert the capacity of the speaker.

“ But Dr. Mills’ *forte* is in the pathetic. He appears convinced, that sermons, addressed, as they generally are, to people who know more than they practice, should incline rather to exhortation, than argument ; and he possesses, in a remarkable degree, that insinuating, affectionate earnestness, which the French call *onction*.

“ When he first announces his subject, there is nothing to observe, except, that every thing about him seems to say, ‘ he is in earnest.’ He gathers warmth and energy as he proceeds ; and the prevailing sentiment of his heart evidently is—‘ If so be I may save myself and them that hear me !’

“ I shall never forget the close of his sermon on Sabbath morning. He had been treating of the excellencies of the Saviour ; and was addressing those who neglected them. Piety, anxiety, benevolence, rose to their fullest exercise, and his manner and language were most powerfully vehement. Now, he entreated like the tenderest of parents ; then, he proclaimed the forgiving mercy of the Redeemer, with the authority of an apostle ; and again, with trembling, he foretold, like a prophet, the unavoidable miseries of impenitence. He forgot himself, and his hearers forgot him. His style, his manner, his sentiments, were wonderfully eloquent and grand. They influenced all ; but no one dwelt upon them. Nothing filled the soul of the preacher, but the im-

mortal interests of his people, and he had succeeded in fixing their attention on the same object.

"As he was about to sit down, he paused; looked compassionately on his congregation, and said, "I have now fulfilled my commission. I have contrasted the world you have idolized, with the Saviour you have neglected. Say, my dear hearers, which will you serve? *I will not receive your reply. The Saviour himself is in this place!—Answer as in his presence!—Do you hesitate?—Hesitate to prefer bliss to sorrow—honour to disgrace—heaven to earth—heaven to hell—Oh! to hesitate, is to yield to the temper of your souls—to hesitate, is to defer your safety to a moment that may never, never be your's!—Yesterday is not your's. It is gone; and has recorded your transgressions before God!—To-morrow is not your's—it may never come to you. This moment alone is your's; and the very moment in which you should cast yourself on the mercy of the all-merciful Redeemer.*"

"O, say not," he continued, "I am too ardent on this subject. Because you are too insensible to your salvation, blame not those who cannot imitate your indifference. I have a deep stake in your highest interest! I trust I can lay my hand on my conscience and say, I am clear of your blood; but this—this is not enough! I aspire not only to escape being accessory to your ruin—I pant to be the instrument of your redemption! You are part of the charge which the hand of Providence has committed to my care; and, when 'I pen my fold for immortality,' how can I bear to find you wanting? I have prayed for you—and watched for you—and 'travailed in birth till Christ be formed within you the hope of glory;' and how—O! how can I endure to subscribe to the sentence of your condemnation, and see you sink into hopeless, endless, unutterable wretchedness!—God Almighty, in his infinite mercy, avert from us such tremendous evils! and grant, that through His dear Son, we may *all* finally partake of that blessed salvation which we all so eminently need—which we have all so criminally abused!"

"He sat down. A solemn silence testified the feelings of the assembly—several were moved to tears. I trembled on my seat. But you should have seen and heard him to judge. I have not done him justice.

"I was greatly astonished, however, to find, that few of his regular attendants had power to appreciate the merits of their Pastor. They were all, indeed, strongly attached to him and his ministry; and would, perhaps, have refused to change it for any other. They admired his piety, and felt him to be a 'warm-hearted useful preacher;' but they did not seem to think, that

he had any great pretensions to *eloquence*. Eloquence they imagined was the art of *fine speaking*—of loading every sentence with gaudy epithets and inflated terms ; sustained by a delivery the most precise and studied.

“ At least, I suppose this is the general opinion, from the remarks of Mr. Jones, whom I met last evening. We were speaking of Dr. Mills, and I expressed warm admiration of his sermon.

“ Yes,” said Jones, “ the sermon was excellent, and produced a great effect, but I can hardly agree with you in calling it *eloquent*. Dr. Mills is no *orator*.” “ No orator ?” said I, “ pray what is an orator ?” “ An orator—an orator,” said he, “ is a good speaker,” looking disconcerted as though he wished for a better answer. “ There we are agreed,” I replied, “ and is not Dr. Mills a good speaker ?” “ In one sense perhaps he is,” returned Jones ; “ but I think not in the *higher sense*. His language is not so beautiful and figurative as our best speakers—it is too familiar. Then, his manner is not studied and graceful—he is *carried away by his subject* and *totally forgets himself*.” This was spoken with so much self satisfaction, that I waved reply.”

The friend to whom this account is given replies as follows :

“ Thanks for your *eloquent* account of Dr. Mills’ eloquence. He is a man quite to my heart’s delight. Would that every church possessed such a one ! It is by such men, and by such men almost exclusively, that the word of God must finally prevail.

“ I need not say I wish it had been my privilege to have heard him. I have long thought, that no object in the whole earth is half so grand and interesting as a minister of the gospel, who careless of his own fame, with a heart full of sacred jealousy for the honour of his Saviour, and a countenance beaming with tender benevolence for his hearers, pours forth, from an overflowing soul, the words of eternal life. On the contrary, I know of nothing more contemptible, or monstrous, than a man who, professing to plead for the authority and honours of Almighty God in a rebellious world, is in reality, courting applause, and offering incense to the vanity of his depraved heart ! And, as far as eloquence is concerned, the advantage lies just where we wish to find it. The one must be eloquent ; the other never can. He may figure, and dazzle, and be very rhetorical and majestic ; and he may raise to his talents the extolling applause of the multitude ; but nothing can be farther from true eloquence. Eloquence is the language of the heart ; eloquence carries the mind from the speaker to the *subject* ; eloquence raises us from words to things. The man who is false

to his subject, *cannot* produce this effect ; nor does he *wish* it. He would deprecate a mode of thinking and speaking, that should teach his hearers to *forget him* in the greatness of his subject. How can that paltry being be expected to rise to the grandeur of real eloquence, who is wooing a smile, rounding a period, or deciding on a gesture, when the whole soul should be absorbed by the sublime object of saving an immortal spirit from destruction?

“ I am not, however, greatly surprised at the bad taste of your townsmen. A false taste is natural to us, and only yields to cultivation. The human mind too often despises the simplicity of real oratory, and applauds the mysterious and flowery pomp of that which is false ; like the silly child, which carelessly tramples down the corn, in its eager admiration of the poppy.”

FROM BISHOP WATSON.

WHEN I was young, I learned my catechism as other boys do ; but I had never thought either of the truth of the christian religion or of the nature of the doctrines it contained. Afterwards I thought freely on religious subjects, and I found nothing in revealed religion which in any degree lessened the natural notion I had formed respecting the divine goodness, but many things to confirm and enlarge it. I found in truth, and lamented to find in all christian churches a tendency to become wise above what was written, to require *certain* assent to *doubtful* propositions, to explain modes of being which cannot be explained to beings with our faculties, and to mould the ineffable attributes of God according to the model of human imperfections.”

As to the mysteries of the christian religion, it is neither your concern nor mine to explain them ; for if they are mysteries, they cannot be explained. But our time may be properly employed in enquiring whether there are so many mysteries in christianity as the Deists say there are. Many doctrines have been imposed on the christian world as doctrines of the gospel, which have no foundation whatever in scripture. Instead of defending these doctrines, it is the duty of a real disciple of Jesus Christ to reprobate them as gangrenous excrescences, corrupting the fair form of genuine christianity.

DR. EAST APTHORP.

In our last number we invited the attention of our readers to the character and works of Dr. Mayhew. The following notice of Rev. Dr. East Apthorp, with whom Dr. Mayhew engaged in

the well known controversy on the subject of sending Bishops to this country, may not be unacceptable. We extract it from "Literary Anecdotes of the eighteenth century," published in London, 1812.

THIS eminent and respectable divine was the son of a merchant at Boston, in New-England. Having been sent to this country (England) to complete his studies, he was entered as a student of Jesus College, Cambridge; took the degree of A. B. in 1755, and proceeded A. M. in 1758. He obtained the Chancellor's prize medal for eminence in classical learning in 1755; and was elected a Fellow of his college in 1757: so that his academical honours were complete before he undertook the office of a Missionary to America; where at Cambridge he founded and built a church, and married a lady of the country, Elizabeth, daughter of E. Hutchinson. At that time he was spoken of as a very amiable young man, of shining abilities, of great learning, pure and engaging manners. While resident in New-England he wrote several tracts against the *Bostonian Independents*; and on his return to England, under the immediate sanction of Archbishop Secker, (who himself addressed a long letter on the same subject) continued the controversy with Dr. Mayhew on the subject of sending Bishops to that country; and in 1764 published without his name, an answer to Dr. Mayhew's observations on the character and conduct of the Society for Propagating the Gospel in foreign parts; and again in 1765, a Review of Dr. Mayhew's Remarks, to which he affixed his name. The following passage does credit to Dr. Apthorp's candour: Having cited Hooker's noted observation on the Anabaptists, he adds from himself a general remark on the difference of behaviour in common and social life, between the members of the Establishment and some of the Dissenters, more applicable perhaps to the period, at which he wrote, than at the present, and to the state of things in England than this country, he adds, "God forbid, that by expression or example, I should seem to countenance levity or licentiousness in any; to which I fear we are all too much inclined; and it were well, if our accusers would abate something of their *stiffness*, and our own people of their freedom of behaviour, and meet our dissenting brethren half-way. To express my impartial judgment, if the one excel in the *religious*, the other no less excel in the *social* virtues, which ought never to be separated; and I most heartily wish, that the reproaches of our friends in that communion may animate our zeal to adorn our own; and that we may henceforth quit every emulation, but that of excelling in virtue, piety, and benevolence."

In 1765 Dr. Apthorp was collated by Archbishop Secker to the vicarage of Croydon ; a preferment, particularly acceptable to him, as he found in that neighbourhood a most valuable society ; to the agreeableness of which he was himself a principal contributor. Here he continued diligently to pursue the duties of a parish priest, very much to the satisfaction of the inhabitants, by whom he was very justly revered, and who demonstrated their regard for him after he had lost his sight, by a noble present of nearly £2000. In 1778, he was collated by Archbishop Cornwallis to the Rectory of St. Mary Le-Bow, in London ; and in that same year published his "Letters on the prevalence of christianity before its civil establishment." Immediately after this publication the Archbishop conferred on him the degree of D. D. and appointed him to preach the Lecture in Bow Church, of which he was Rector, by Hon. Robert Boyle.

In 1786, Dr. A. published "Discourses on the Prophecies," read at the Chapel of Lincoln's Inn, at the Lecture founded by Bishop Warburton ; and in 1793, on the death of the Bishop of Bristol obtained by the recommendation of Archbishop Moore, the valuable prebend of Hinsbury ; for which he relinquished all his other preferments. After which he retired wholly to Cambridge, where he resided greatly venerated and beloved, in the circle of his affectionate family and friends, until his death, at an advanced period, in 1816.

I wish, says the friend, who communicated to the Editor some notices of his life, "I wish you may find something worthy the memory of this very learned and estimable man, whose instructive conversation was a great enjoyment to me during the years I lived in his parish ; but soon after my very pleasing acquaintance with him, his sight began to fail, and he told me with regret, 'That there was an end of all his studies.' But notwithstanding his infirmity, with wonderful facility, he preached extempore, when he could no longer read his sermons ; and even more to the satisfaction of a numerous audience ; as by not stooping, as he used to do, he was better heard."

Many of our countrymen, in their visits to Cambridge, have been welcomed by the hospitality and been charmed with the benignant and attractive virtues of this venerable man. Before his death, he was afflicted with almost total blindness ; but the vigour of his mind, his memory, richly stored with learning, and all his kind affections, seemed unimpaired.

REVIEW.

ARTICLE V.

The Duties of Christians towards Deists : a Sermon, preached at the Unitarian Chapel, Parliament Court, Artillery Lane, Bishopsgate street, on Sunday, October 24, 1819, on occasion of the recent Prosecution of Mr. Carlile, for the re-publication of Paine's Age of Reason. By W. J. Fox. London, 1819.

THIS sermon attracted our attention, not only by its title, and the occasion upon which it was delivered, but by our previous acquaintance with the author, who enjoys no small reputation among his brethren, and whose writings, as far as we have seen them, are characterised by a bold and masculine eloquence both of thought and of language. The present discourse is one of uncommon power ; and as we presume few of our readers have met with it, or will have another opportunity of being acquainted with it, we propose to give some account of it, with such extracts as may enable them to judge of its design and merits. It is possible that they may not agree with all the sentiments it contains, nor hold all the reasoning to be sound ; but they certainly will not fail to admire the independent manner in which the preacher asserts and maintains his opinions, and the abundant good feeling and sincerity of christian charity which are manifested throughout.

The object of the discourse and the impressions under which it was written, are thus stated in the preface.

“ The conviction of Mr. Carlile I had anticipated ; but I had not anticipated the legal doctrines which were advanced to aid in procuring that conviction ; and still more was I surprised and grieved at the feeling manifested by that part of the public which was allowed to be present during the trial, and by religious people generally. The decorous silence of a Court of Justice has sometimes given way to sympathy with the accused, but rarely indeed has there been a disposition to violate that decorum by audible expressions of disapprobation, during a defence, or of applause at a verdict of *guilty*. The common language of Christians after the trial, as far as I could observe and ascertain, and with the exception of a liberal minority, was that of joyous congratulation, as if a Waterloo victory had been gained over Infidelity. To correct, as far as I can, this improper and unchristian feeling, as it appears to me, and inculcate ‘ the duties of Christians towards Deists,’ as those duties are taught in the New Testament, is the design of the following Sermon ; to which

as I have rigidly restricted myself, it may be allowed me here to make a few brief remarks upon the trial."

We cannot follow him through these remarks, but must only make our readers acquainted with the fourth.

"Christianity is a vague term; or rather it has been rendered vague by the diversity of opinions held by those who claim that name in common. What is *the* Christianity, to impugn which is a legal offence? To this question no definite reply has ever been given; and the fact is, that the reply depends upon the spirit of the times, and varies as that inclines to bigotry or liberality. Nothing is more common than for bigots to deny that name to those whose interpretations of the Scriptures differ materially from their own. Let such men obtain even temporary influence, and a law so indefinite will

Give ample room and verge enough
The characters of hell to trace.

"On the other hand, when this indefiniteness is liberally construed, and it could not be more liberally construed than by the Lord Chief-Justice, on Mr. Carlile's trial, it may easily be taken advantage of by the timorous, crafty, indirect enemy to Christianity, who is by far the most formidable, and its vengeance only falls upon him who goes openly, bluntly and argumentatively to his object. That is to say, it is not Deism that is punished, but honesty. Not the insidious artifice that corrupts, but the open hostility that disgusts. Not Gibbon, but Paine. The liability of a Deist to punishment, is in exact proportion to the openness with which he avows and pursues his object, and in which proportion he may be considered as less culpable in himself, and more harmless to society. This is surely not consistent with laws which make evil intention the essence of criminality."

The text is Luke vi. 31. *And as ye would that men should do unto you, do you also to them likewise.* After lamenting that the growing liberality of the age has not influenced the conduct of christians toward deists, as well as of the different sects of christians toward each other,—because to such a charity they not only have a natural right as fellow-men, but it is the treatment by far best calculated to disarm their prejudices and win them over to the faith;—he proceeds to guard against misconstruction of his motives, by asserting his own immoveable faith in the christian revelation, as the foundation of all trust and hope, and by recapitulating some of the evidences which render it next to impossible that the religion should not be true. Having thus removed all pretence for attributing to him sympathy in opinion with those whose claims to charity he was vindicating, and whom he was vindicating solely for charity's sake; he acknowledges,

however, that the proof of which he has spoken is not demonstrative, not of such a nature as to *compel* conviction, but such as to affect differently different minds ; that, consequently, the not being convinced by this proof cannot be regarded as incontrovertible evidence of a corrupt heart ;—He, to whose sight alone the heart is open, can be alone qualified to pronounce such a condemnation, because he alone can determine the state and biasses of the mind ; and to him much may be visible which we cannot perceive, that may produce this effect without actual guilt in the individual. One cause may be an unavoidable construction of mind, which occasions one man to need more evidence than another. This point is thus stated.

“ In every department of science and history, and where neither the love of virtue nor of vice could be gratified by the conclusion, there have been men who *could not* yield credence, without a greater degree of evidence than sufficed to produce conviction in others. Amongst those who alike admit the authority of the Scriptures, there is a gradation of creeds, indicative of a variety of estimates of the evidence requisite to prove a doctrine scriptural. Even the most orthodox leave some few points on which it is allowed to believe or disbelieve, without the imputation of moral turpitude, and thus, in fact, admit the principle, that the conclusiveness of evidence may be modified by causes for which we are not responsible. To call this, human frailty, is saying nothing ; for who is frail, he who requires the greater, or the lesser quantum of proof ? Each, the other being made a standard ; both, compared with a third ; all equally, in the judgment of him who, tracing variety in all the other works of God, believes its natural existence in the mental constitution of man. This diversity exists amongst the believers in Christianity, even as to the proofs on which they admit the divinity of their religion. Suppose those proofs could be represented by a given number, say 50. That which produces conviction in one may be represented by 10 ; another requires 20 ; a third 40 ; another, not satisfied with less than 60, remains an unbeliever. More evidence would have included some who are Unbelievers ; less would have excluded some who are Christians. But whether Providence had seen fit to give more or less, their moral characters would have been precisely the same ; the Christian who, on the one supposition, would have been a Deist, would not have been less meritorious ; the Deist who, on the other supposition, would have been a Christian, would not have been less depraved. I could easily find, amongst you, two firm Christians, of whom the one had required twice as much evidence for his faith as the other. Does the latter attribute the total rejection of Christianity to depravity of heart ? He is equally liable to the same charge from the more facile believer. No man can indicate for another the mathematical point at which culpable credulity ends, and culpable scepticism begins. He might as well profess to tell

the depth to which a ball, with any given momentum, would penetrate into any substance, without knowing the power of resistance which nature has imparted to that substance. Nor can it be said that Christianity has exactly that degree of proof which makes scepticism criminal; for the external proof of Christianity, arising as it does from prophecy and history, must of necessity have been liable to considerable fluctuations, and is not in one generation or country what it is in another generation or country. And if it be asserted, that in all times and places it must have been powerful enough to overcome a constitutional tendency to doubt, unless strengthened by a vicious disposition, the assertion cannot be substantiated without a knowledge of the human mind which belongs only to its Maker."

Another occasion of deism is stated and reasoned upon in the following manner.

"Amongst the most extensive causes of Deism are the corruptions of Christianity, the diversity of opinions held by its professors, and the guilt and mischief which, to so enormous an extent, are fairly chargeable upon them. Here, it is true, the Deist ought to distinguish, but what Christian shall condemn him for not distinguishing? Not the advocates of these corruptions, for they deem them the genuine gospel. Not the actors of these enormities, for they pretend to justify them by the gospel. The majority of nominal Christians are worshippers of the Virgin Mary, and believers in Transubstantiation; and a still greater majority believers in the Trinity. The majority of nominal Christians for ages were persecutors in fact, and the majority are still, I fear, persecutors in principle. Who is to be condemned for taking their account of their religion, rather than that of an insignificant minority? But the books; he is wrong in not taking his notions of it from the Sacred Books. Be it so. I think in that he is wrong; but while millions reiterate the censure, I cannot help saying, *let him that is without sin cast the first stone.* Is there no vilified religion to whose sacred books Christians have never appealed to do it justice? Are not cruelties and absurdities attributed to Mohammedism in conversation, from the press, and in the pulpit, which a Koran from the next bookseller's shop would shew to be mere calumnies? Is not the Hindoo religion daily stigmatized as a system of the grossest idolatry, while an appeal to its Sacred Books is in our language, proving that they teach the purest Theism? Nay, if nine Christians out of ten were asked, whether the book prosecuted the other day contained arguments for the being and moral perfection of God, and a future state of existence for man, would they not answer in the negative, and do they not talk of it in terms only justified by that assumption? One fault cannot justify another. I am not vindicating the Deist. But if the same or a similar error be alike chargeable upon two classes, neither of them is entitled to adduce it as a proof of the depravity of the other.

"That the great diversity of interpretations of the Bible, by different sects, should distract the mind of a man who never received from education, or has lost by circumstances, a preference for any one of them, and that he should think that the book must needs want that clearness by which truth is characterized, from which professedly almost any thing and every thing has been both proved and disproved, I can very well conceive, without ascribing to him either stupidity or malignity. The consequent rejection does not appear to me more strange than many of the interpretations. The heretics who think Deists in a damnable error for rejection, should remember that the orthodox think them in a damnable error also for false interpretation. A hundred voices cry to the Deist, 'Be a Christian, or you cannot be saved, and ought not to be tolerated.' He asks, 'What is Christianity?' They give him a hundred different answers, and each condemns the rest. Until we, Christians, shall approach somewhat nearer to unanimity, our distractions will operate as a cause of, and furnish a palliation for, infidelity."

After a few more remarks upon this head, he goes on to expostulate with Deists for their unreasonableness and absurdity in prejudging so important a subject, or confounding with the religion forms, institutions, habits, and characters which are perfectly distinct from it, and which a fair inquiry would show to be in many cases even condemned by it. But whatever may be their conduct, or their reasons for rejecting the faith, he insists that the rule of justice and candor is the same to them as to all other men; that in this respect there is but one for Christians towards other men, and that is the golden rule of the text.

"This noble and comprehensive precept is universal in its objects and definite in its injunction. It relates to our conduct towards *man*, be his station high or low, his colour white or black, his character virtuous or vicious, whether he be orthodox or heretic, Christian, Pagan, Jew, or Deist. Every man wishes the conduct of others to be just and kind towards himself; every man wishes not to be misrepresented, not to be persecuted, and every Christian who acts up to his religion will make these desires the standard of his conduct to others."

This rule is in the remainder of the sermon, applied, first, as requiring us to be "just to their opinions," not misrepresenting them, as we should deem it unfair that our own should be misrepresented; second, as requiring us to

"Be just to their characters, and as you would not have them estimate Christians, by the ruffian conquerors of Peru, or the merciless assassins of St Bartholomew; by the avaricious priest who makes religion the pretext of plunder, or the crafty tyrant who perverts it into the machine of oppression; by the dreaming enthusiast, or the gloomy fanatic; so pass not on them the sweeping condemna-

tion they may not deserve, which the notorious guilt of some will not justify, and which the merit of others ought to avert. If the sincere love of truth and goodness, if just claims to the regard and gratitude of all around, if friendship the most disinterested and unvarying, if pious feeling, pure and elevated, towards the Author of nature, and philanthropy the most diffusive, can form a title to high esteem, then have I known, well known, one instance, at least, in which it was due to an Unbeliever. There may be many such. If we take characters of rare excellence to shew the influence of Christianity, and reject the million, why should *they* be decried from the opposite result of a different process? As Unitarians, we should remember Andrew Fuller's picture of our party; as Protestants, such tales as that of Luther's sale of his soul to the Devil; as Christians, the debaucheries and cannibal feasts ascribed by the Pagans to the early churches."

Without pursuing minutely the preacher's course of remark, we shall give sufficient specimen of the remainder of this sermon, by copying a few spirited passages.

"There is a sensitive apprehension about many good people, which ill beseems the man of enlightened mind and steady principle. 'The Deist strikes at my religion:' Well, he is only breaking his weapon against a rock. 'He argues against the holiest doctrines of my faith:' does he? Listen to his arguments, and if they be valid, allow their force; if not, rejoice in a faith which will stand the test of reason. 'But he abuses and reviles:' then he disgraces himself and injures his cause, and do you with a better cause employ nobler weapons. 'In this he breaks the laws:' so it appears.—Ought a Christian to invoke the aid of such laws? I come now to the consideration of this question, and have no hesitation in saying that he ought to have nothing to do with them, unless it be to raise his voice for their repeal.

"What is the effect of prosecuting Deism on the individual who is thereby consigned to punishment? You make of him a hypocrite or a martyr. You confirm his worst prejudices, and make him hate Christians and Christianity. Penalty and imprisonment were never yet the means of sincere conversion. Man clings to the faith for which he suffers; his enmity rises with your inflictions. Is it a good deed thus to make the gospel hated? Or suppose his spirit shrinks from the fiery trial. You have then made a hypocrite. No triumph that, for a good man to glory in. How does it affect his party? See, say they, how these Christians meet us; we argue, and they prosecute; we refute, and they imprison. What think impartial lookers on, or what the young, the undecided and the inquiring? In the contest of force with opinion, we all know which way sympathy naturally inclines, and you have to answer for giving them this bias towards Infidelity."

“ But it is urged that though the Gospel is above human aid, the poor and ignorant should be protected from sophistical and demoralizing works. I know of but one way of protecting the ignorant, and that is, by destroying ignorance by the diffusion of information. The best defence against sophistry is not its suppression, but its refutation. Danger from books implies ability to read those books, and he who can read one book, can read another ; he who can read Paine can read the Bible. The New Testament, originally addressed to the poor, is a continued appeal to the understanding ; its character is changed, if you make it any thing else. It knows nothing of implicit faith or blind obedience, and to make them its substitute is gross imposition. By the Toleration now allowed, the poor and ignorant, as they are called, are legally recognized as judges of the Trinitarian controversy, the Arminian controversy, the Episcopalian controversy ; and surely not more ability is required for deciding on the merits of the Deistical controversy. Our Lord appealed to the poor on the divinity of his mission, and have we a less enlightened commonalty than Judea, sunk as it then was in ignorance and bigotry and barbarism ? Men forget the progress of society when they talk thus ; they forget what the art of printing, or even the diffusion of education and knowledge during the last twenty years has done for man. There are but two things which can infidelize the poor of this country, and they are, the obstinate retention of the corruptions of Christianity, and the persecution of Deists. By those means perhaps it may be accomplished, for they and they alone, will rouse the best feelings of human nature against the name of Christianity.

“ The feelings of pious Christians are doubtless wounded by insulting language offered to all they revere. Let them meet it by a Christian spirit. Nothing will shew so well the heavenliness of their religion. Let them imbibe the spirit of the following beautiful remark of Robinson ;—‘ Is God dishonoured ? Imitate his conduct then. Does he thunder, does he lighten, does he afflict this poor man ? Behold, his sun enlightens his habitation, his rain refreshes his fields, his gentle breeze fans and animates him every day, his revelation lies always open before him, his throne of mercy is ever accessible to him, and will you, rash Christian, will you mark him out for vengeance ?’ I fancy to myself a Christian, who has abetted a prosecution for infidelity, reading such a passage as this. Does not his heart sink within him at the incorrectness of the picture, an incorrectness produced by his instrumentality ? ‘ No,’ he may say, ‘ the sun does *not* enlighten his habitation ; I have consigned him to a dungeon. The rain does not refresh his fields ; I have invaded his property. His home does not smile ; I have filled it with mourning. Revelation is not open before him ; I have made him loathe the book, and done the utmost of a mortal to reverse the benignity of God.’ Miserable man !”

The following is the concluding paragraph.

“ There is a more excellent way than prosecutions to convert Deists and counteract their efforts. Christians, make your religion more defensible ; not in itself, that cannot be, but as exhibited in your opinions and practices. In your absurd creeds, in your rapacious claims, in your unholy alliance with the state, in your bigotry and persecution, in your tenacity of what is untenable, and in your want of practical conformity with the pure morality of Christianity, lies all the strength of Unbelief. That mighty change effected, which must come, when the reign of Antichrist is over, all hostility will be disarmed, and the genuine Gospel, rising from the ruins of corruption, like the fabled Phœnix in renewed youth from the funeral pile, shall spread its wings for a glorious flight, and urge its resistless course around the globe. The sword then broken, whether drawn for Christianity or against it, more celestial weapons, mighty through God, shall achieve the victory of Truth, and ‘ in the name of Jesus shall every knee bow, and every tongue confess that he is Lord, to the glory of God the Father.’ ”

We have thus done what we proposed towards making our readers acquainted with this sermon. Enough is laid before them to enable them to judge of its sentiments and style for themselves, and to render unnecessary any remarks of our own.

ARTICLE VI.

The Judgment, a Vision. By the Author of Percy's Masque.
New York. 1821. pp. 46.

PERCY'S Masque easily placed its author in the very first rank of our poets. We considered it when it first appeared as the most perfect poetical production, with which native genius had presented us ; and we think so still. Certainly nothing has since been written, that renders its claim to this rank questionable. We admired the rich and classical simplicity of its style, its easy beauty of thought and manner, its freedom from all prosing and all extravagance, from every thing puerile and affected. We congratulated ourselves on having among us a writer, who had caught so largely the spirit of the purest and best times of English verse ; and have scarcely felt satisfied with the measured praise that has been passed upon him. Indeed it has been matter of wonder to us, that while so much commendation has been bestowed on short effusions and performances of an agreeable but irregular kind, or lavished on an indifferent story in rhyme,

the public should have received with so little enthusiasm a work, which has done more than any other to vindicate and raise our poetical character.

In "The Judgment" we find the same manly and skilful hand that produced the *Masque*; but employed we think with less effect, and presenting more for a rigid criticism to censure. There is the same beautiful flow of language happily chosen and in every part full of meaning: there is the same gentle and elevated spirit pervading it:—but it is abrupt and disjointed in its several parts; shapes come and pass like forms in a dream; the interest is broken up amidst a variety of objects; and the impression of the whole is vague and feeble. The *Judgment*, is in fact a collection of small pictures; exquisitely drawn and coloured, it is true, but having little connexion with each other, and sometimes as it appears to us quite misplaced. We have fine descriptions, sometimes sublime and gorgeous, sometimes tender and touching; but we are so hurried from one to another as to be fairly fatigued by the very moderate course of forty-six pages. We do not know whether our readers will think there is most of applause or of fault-finding in this. They may think of it as they please; but it is no more than right to bear in mind, that the *Judgment* is the sketch of a vision, and not the ample order of a poem according to the rules. Perhaps, after all, the author has failed but in a single point,—the choice of his subject. Not that it is too awful and solemn, and ought not to be approached; but that it is too deep and high, and cannot be. The secret place of darkness is that which it has chosen; and this is more imposing than any drawn out scene which imagination can present. He confesses in a modest note the intrinsic difficulties of the theme: we go but one step further, and pronounce these difficulties insuperable. If he has fallen short of success, it is only where no one has ever succeeded; and where—we venture to predict, though a work is just announced from the pen of Mr. Southey bearing almost the same title with that under review,—no one ever will be successful.

We have really not much to offer on this piece of some defects and a hundred beauties. We abstain on set purpose from saying any thing of its theology, and any minute criticism of its poetry might seem improper in a journal like ours. But from what has been said already, the author may be shaken a little in his opinion that "they who think the former objectionable, will not easily be pleased with the latter." He will exempt *us* at least from that censure;—censure we call it; for that is but a poor and narrow mind, which refuses to be stirred by the representations of genius and taste, and the sweet utterance of high thoughts, on

account of mere differences of christian opinion.—We will give but an abstract of his design with a few passages ; at the same time assuring our readers, that the selection will not be of occasional bright and blooming spots out of a waste, but will exhibit a fair specimen of the whole.

The Vision is supposed to open itself upon the mind of the sleeping poet on a Christmas eve. A boundless plain is before him, in the midst of which a beautiful mountain rears itself, destined to become the seat of the world's judgment. A new light shines about him, there is a sound of wings and voices, and bright forms are descending.

“ Sudden a Seraph, that before them flew,
Pausing upon his wide-unfolded plumes,
Put to his mouth the likeness of a trump,
And toward the four winds four times fiercely breathed.
Rattling along the arch, the mighty peal
To Heaven resounded, Hell returned a groan,
And shuddering Earth a moment reeled, confounded,
From her fixed pathway as the staggering ship,
Stunned by some mountain billow, reels. The isles,
With heaving Ocean, rocked : the mountains shook
Their ancient coronets : the avalanche
Thundered : silence succeeded through the nations.
Earth never listened to a sound like this.
It struck the general pulse of nature still,
And broke forever the dull sleep of death.” pp. 11, 12.

Then follows, in a similar style of magnificence, a description of the celestial personages, who bear chief parts in “ the wild pageant.” And now the plain is filled with a countless multitude moving towards the mount :—it is universal mankind, raised from their dust to meet their award. Each comes in the garb and semblance of his earthly days, the prince in his purple, the warrior in his steel, and to the eye of the poet each countenance seems familiar and well-known. After a hasty glance at the mixed, tumultuous crowd, the poet presents to us single groups and distinguished individuals. We pass in quick transition from the Grecian philosophers to the apostles of our Lord ; Adam and Cæsar are brought side by side ; we turn to the Virgin Mary from the “ bacchanal hue” of the son of Philip ; and the heroes of our revolution are not far off from the monarchs of the East. Most of these sketches, taken by themselves, are of great beauty. The look of Cæsar is nobly conceived ; and Adam, his hyacinthine locks changed to gray, and the bloom of

Eden fled from his cheek, is an affecting figure :—though the author asks a question, which we do not know how to answer, when he inquires why Eve is absent from him at this awful season.

We cannot forbear showing our readers the picture of Joseph :

“ Not in the poor array of shepherds he,
Nor in the many-coloured coat, fond gift
Of doting age, and cause of direful hate ;
But, stately as his native palm, his form
Was, like Egyptian princes, proudly decked
In tissued purple sweeping to the ground.
Plumes from the desert waved above his head,
And down his breast the golden collar hung
Bestowed by Pharaoh when through Egypt word
Went forth to bow the knee as to her King.
Graced thus, his chariot with impetuous wheels
Bore him toward Goshen, where the fainting heart
Of Israel waited for his long lost son,
The son of Rachel. Ah ! had she survived
To see him in his glory !—As he rode,
His boy-hood and his mother’s tent arose,
Linked with a thousand recollections dear,
And Joseph’s heart was in the tomb by Ephrath.”

pp. 21, 22.

The description of Alexander is richly poetical ; and that of the great king of Babylon is full of force ; but we have no room to quote from either. The following is a part of what is said of the group of American patriots :

“ They were the Watchmen by an Empire’s cradle
Whose youthful sinews show like Rome’s ; whose head
Tempestuous rears the ice-encrusted cap
Sparkling with Polar splendours, while her skirts
Catch perfumes from the isles ; whose trident, yet,
Must awe in either ocean ; whose strong hand
Freedom’s immortal banner grasps, and waves
Its spangled glories o’er the envying world.”

This we confess, is splendid language ; but surely nothing could be more sadly out of place than such a panegyric. The feeling of national pride but ill mixes with the solemnities of judgment ; and why speak of the growing greatness of an empire in the day when all the empires of the world shall be dust ?

Enoch and Elijah now appear in a fiery chariot,

“ By flaming horses drawn, whose heads shot forth
A twisted, horn-like beam,”

and alight on the mount. All is now ready for the great decision. A dark angel with the books of life, who had been particularly described before, opens the volumes as he kneels at the throne. Three blasts from the trump, and the mighty work begins.

“ Waved onward by a Seraph’s wand, the sea
Of palpitating bosoms toward the mount
In silence rolled.”

As they touch its circle, their whole past lives come up to their remembrance ; they are at once self-acquitted or condemned, and cross to the right or left of the judgment-seat. Thus the world is divided. And now evening comes on in all its softness and glory, and described in the most delicate tints of which our language is capable. All around is beautiful ; but the top of the holy mountain is enveloped in clouds, behind which, as if in consultation, the Judge and the seven Spirits that surrounded the throne are hidden. The angelic bands remain watching in suspense. The effects of the fair scenery of nature,—now arrived at its last hour, more magnificent than ever as if anticipating its renovation,—upon those on either side of the throne, who had been given back so lately to its charms, are related ; and the different emotions, which the evening song of the angels inspired in the bosoms of the happy and the lost. A fine apostrophe is introduced to the setting star of the West, now setting forever.

The clouds now roll off from the summit of the hill, and disclose again the bright forms of the Messiah and his Seraphs. The invitation and the sentence are pronounced. The throne, on which the Saviour sits, begins to lift itself from the Earth.

“ Each angel spread his wings ; in one dread swell
Of triumph mingling as they mounted, trumpets,
And harps, and golden lyres, and timbrels sweet,
And many a strange and deep-toned instrument
Of heavenly minstrelsy unknown on earth,
And Angels’ voices, and the loud acclaim
Of all the ransomed, like a thunder-shout,
Far through the skies melodious echos rolled,
And faint hosannahs distant climes returned.” p. 44.

Thus the spirits of the blessed and the whole bright pomp are received up into Paradise. The wicked remain behind.

“ Undone, they stood
 Wistfully gazing on the cold gray heaven,
 As if to catch, alas ! a hope not there.
 But shades began to gather, night approached
 Murky and lowering : round with horror rolled
 On one another their despairing eyes,
 That glared with anguish : starless, hopeless gloom
 Fell on their souls never to know an end.
 Though in the far horizon lingered yet
 A lurid gleam, black clouds were mustering there ;
 Red flashes, followed by low muttering sounds,
 Announced the fiery tempest doomed to hurl
 The fragments of the Earth again to Chaos.
 Wild gusts swept by, upon whose hollow wing
 Unearthly voices, yells, and ghastly peals
 Of demon laughter came. Infernal shapes
 Flitted along the sulphurous wreaths, or plunged
 Their dark impure abyss, as sea-fowl dive
 Their watery element.” pp. 45, 46.

Here the vision ends. The dreamer starts from his sleep, and blesses “ the respite ere the day of doom.” We have tried to give a fair and a sufficient account of this bold performance, from the love we bear the feeling, and the honour in which we hold the cultivated talent, that produced it. It is a pleasant thought that the gifted of the Muse among us have generally bestowed attention on the holiest themes ; and that all our poetry, which is of any consideration, is of a pure and elevated spirit.

The names of several might be mentioned, who have written with good success, though their specimens are commonly but the overflowing of the heart, either very short or desultory. In this writer we think we see a disposition to attempt works of a broader and more sustained character ; and are confident that his powers are equal to the noble ambition.

ARTICLE VII.

1. *Fragmens de l'histoire ecclésiastique de Genève au 19e. siècle, par M. Grénus, avocat. Genève, de l'imprimerie de Luc Sesté. 1817.*
2. *Suite aux fragmens, &c. do.*
3. *Considérations sur la conduite des pasteurs de Genève. 1818.*
4. *Correspondance de l'avocat Grénus avec M. le professeur Duby, vice-président de la société biblique, sur l'accusation d' Arian-*

isme & de Socinianisme faite à la compagnie des pasteurs de Genève. 1818.

5. *Examen des principales critiques dirigées contre la version de la Bible publiée en 1805 par les pasteurs & les professeurs de l'église & de l'académie de Genève, par J. L. MANGET, ancien professeur de philosophie à l'école normale de France. A Genève, Octobre, 1818.*
6. *Genève religieuse, en Mars 1819. par A. BOST, ministre du saint évangile.*

GENEVA,—the Protestant Rome, the city of Beza, Diodati, Castalio, and Calvin,—and more than all the rest, the birth-place of Le Clerc,—is not left behind in the religious progress of the age. While the true doctrine of scripture, recovered by the labours of three centuries of unprecedented research, is gaining ground wherever religious inquiries engage attention, and France, England and Holland, to say nothing of the ultra-protestantism of Germany, are finishing the long-interrupted work which their great men of the 16th century began; while the reformation is completing in countries where, at the period of its origin, there lived not a christian inhabitant, and Asia* and

* “A society of unitarians has lately been established at Madrass, consisting wholly of natives. It is under the direction of William Roberts, who is also a native of India. Very interesting communications from him to the Unitarian Society in London, may be seen in the Christian Reformer, [Vol. IV. p. 1.] and in the Monthly Repository, [Vol. XIV. p. 688.] The first letter of Roberts gives an account of his conversion to the christian religion and the unitarian faith, the organization of the society at Madras, and its present condition and prospects. He has made himself acquainted with most of the best English unitarian writers, and seems to have great zeal in the cause in which he is engaged. He complains much of the want of suitable works in his native language, as very few of his countrymen can read the English. To supply this want in some degree, he translates, and writes notes and commentaries, which are transcribed by his brethren, and circulated as far as their means and opportunity will admit.

“A writer in the Christian Reformer observes; “This worthy man is proceeding in his truly evangelical work with judgment and zeal. He had prepared books in the Tamul language for the use of his flock, and had applied, but without success, to the proper authorities for leave to print them. He has also drawn up two tracts on the Hindoo mythology, designed to lead the worshippers of Brahma to the knowledge of Unitarian Christianity. And he is at work upon Notes and Discourses on the Gospels, which he reads in the Unitarian Chapel, and which his brethren copy and circulate. These Hindoo Unitarian Christians have already two schools under their direction.” It may be proper to remark, that Roberts mentions the doctrine of the trinity as having been the greatest stumbling block to him in giving up his native religion for that of Christianity. His doubts were not fully removed, till he was convinced that the trinity made no part of this religion.” *Unit. Misc.* p. 47.

America are learning the primitive doctrine of the only true God, and Jesus Christ whom he has sent,—the venerable republic, always the seat and the refuge of learning and religion, is not unmindful of its past achievements, nor willing to leave to others the task and the glory of completing them.

It was not for want of such defences as are usually resorted to, to fortify the ascendancy of a sect, that orthodoxy was dispossessed of its strong hold of Geneva. Calvin was a man on whom no lesson of policy was lost; and when he had had Michael Servetus burned, he did not neglect to extinguish the fires that might be sleeping in his ashes. It was provided in the institutions of that most determined and sagacious heresiarch, that candidates for the ministry should not be admitted to ordination until after having pursued theological studies four years, and sustained an examination which should be satisfactory to the point of their being grounded in his opinions. This provision seemed adequate to secure the orthodoxy of the clergyman when inducted into his office. The charge of guarding against a subsequent lapse was entrusted to the Consistory, a body, composed, if we rightly remember, of clergy and magistrates, and filling its own vacancies. This body was charged to watch over the preservation of sound doctrine. It was empowered to bring before the civil authority those who should despise spiritual censures and profess novel opinions, and to advise with the magistrates concerning the punishment which the latter should execute; for like that scrupulous body, the Holy Office, it was squeamish about defiling its hands with blood, and preferred to leave the physical infliction to the secular arm. These were dispositions, which, if any thing could do it, would serve to protect the orthodoxy of the clergy; and for the people, the catechism of Calvin, which perforce they must learn when children, and the liturgy which perforce they must use when men, were relied on to protect them from all false doctrine, heresy, and schism.

In these provisions for the permanency of his system, Calvin made but one omission or mistake. If he could have traced beforehand the course of opinion, as invariable experience has revealed it to us, he would not have permitted his clergy to become learned. It is a mistake which honest defenders of erroneous views of religion must needs make. Taking their sentiments for truths, they naturally suppose that study, far from causing them to be abandoned, will serve to illustrate and establish them. But false views of religion thrive best when the ambition or conceit of the ignorant acts on the credulity of the more ignorant still. So it was in Western Europe from the time of Constantine to that of Luther, and partially so it has been in

later times in England and France. They, who, entertaining any peculiarities of religious opinion, endeavour to raise up a learned clergy to defend and spread them, give in this, without doubt, irrefragable proof of their sincerity ; but if they chance to be mistaken as well as sincere, the very means they have taken to establish their error, lead sooner or later to the exposure and abandonment of it. The academicians of Charles II.'s time disputed long and curiously why a bowl of water with a fish in it was no heavier than without the fish. It at last occurred to them to ascertain the fact, and then the perplexity and the solutions vanished together. And thus the minds of those who are furnished with the means of illustrating erroneous opinions, are apt to turn at last to an examination of their truth ; and then the learning which was designed to maintain the error, first serves to detect and then to extirpate it. The revival of learning was the birth of Protestantism ; and many a Catholic literary establishment soon studied itself out of Catholic restraints. Protestant errors share the same fate. The colleges built to protect, at length renounce and assail them. Let Holland, Switzerland, and Germany more learned than wise, bear witness to this. In England, it is, true theological science does not abound, and the power of the state takes the fondest care of the purity of the church ; but even there, 400 Unitarian congregations,—many an Unitarian dignitary of the church, whose head is clearer than his conscience,—and many a sheet of subscriptions for relief from the articles, “ from academick shades and learned halls,” speak not ill for the growth of just religious views even under the shadow of the Protestant communion the least accessible to improvement. So clear indeed does the import of what we have read and witnessed seem to us, that we desire nothing better than that they, who hold opinions the opposite of ours, should build colleges, found professorships, import books, publish Hebrew, and learn Latin ; confident as we are that soon after they have become formidable opponents, they will, if they keep on in their course, change sides, and become serviceable friends.

Under the later administration of Calvin, religious Geneva settled down into an unmolested quiet. The vigour it had shown in repelling encroachments from abroad, and stifling dissent within itself, was the preternatural heat of a fever, which by slow degrees past away, and left the body healthy but faint. The sphere of true Calvinism, as of every fanaticism, religious or political, is the time of uproar. Its secure undisputed establishment is the invariable precursor of its downfall. The ministers of Geneva, having now all the ground to themselves, and having perchance expiated on the importance of their triumph till they

were weary, began, as good men would naturally do, to select for the subjects of their publick instruction such as were important from their practical bearing, rather than, as they had been accustomed to do, such as derived an interest from being impugned. They felt no longer called upon to defend the doctrines, e. g. of election and reprobation, by any apprehension lest they should be discarded; and perceiving that, however true these doctrines might be, there was no great good to be derived from continually presenting, and that there was a difficulty in explaining and applying them, they employed themselves more and more in inculcating the religion of the heart and life. The simple and practical truths of christianity came out in bolder relief; the doctrines of Calvin sank from the foreground of the picture, and, though no one doubted that they were still there, no one cared to retouch the decaying colours, for none found that any grace had been lost, or that the expression of the whole had been in any degree marred, when they faded. With the people, opinion took the same course, which some time since the Panoplist very justly declared that it always will take under such circumstances.* Not hearing the doctrines of Calvin insisted on in the publick discourses, and not finding them in their reading of the Bible, they ceased to remember that these doctrines were considered as making part of the system of Christianity; in other words, the popular belief imperceptibly ceased to embrace them.

Such being the state and the course of things at Geneva, the common belief, which was actually entertained at the beginning of the 18th century, may be considered to be that form, which is called—whimsically enough,—moderate Calvinism. Being interpreted, this phrase means that doctrine,—the opposite of Calvin's,—which was once maintained by Pelagius, and afterwards by Arminius, and takes its name from both. Up to this period, though the character of preaching was decidedly practical, nothing specifick had shown the course which opinion had been taking. The first measure of importance which marks its progress, was a decree of the Company of Pastors in 1725, releasing the candidates for ordination from subscription to the Helvetick confession, and to the decrees of the Synod of Dort, and requiring of them, in place of it, only a profession that they held “the true doctrine of the Holy Prophets and Apostles, as comprised in the books of the Old and New Testament, and summarily set forth in the catechism.” An event of much more consequence was the election, not long after, of Professor Vernet to the theo-

* Panoplist for 1815. Review of *American Unitarianism*.

logical chair. Bold, learned, subtle, and eloquent, of inflexible nerve, of imperturbable coolness, and apostolical elevation and purity, the new incumbent undertook the task which his weaker associates had been baffled in by their own fears,—published his disbelief of the doctrines of the consubstantiality of the son, and the imputation of Adam's sin to his posterity,—and his apprehensive elders found themselves relieved at once from the weight of their considerations of expediency, their misgivings, their doubts, their *ambages et longa exorsa*, by seeing a great part of the enlightened and religious population of Geneva fall in, without a clamour, with the views of the single hearted reformer, and the rest, though less openly favouring the change, yet manifesting no discontent.

A revolution like this in the heart of the Protestant body could not be long unknown. An insidious statement in the article *Geneva*, of the French Encyclopædia, attracted the attention of Europe to it. "The ministers," said this writer, "are far from thinking alike on the articles of religion, regarded elsewhere as the most important. Many disbelieve the divinity of Jesus Christ, of which Calvin, their leader, was the zealous defender. To say all in one word, many pastors of Geneva have no other religion than a perfect Socinianism." This representation gave rise to a sort of manifesto of the company of pastors under date of Feb. 10th, 1758, with a MS. copy of which a friend has favoured us. It professes to contain the "unanimous sentiments of the company," and therefore, though we find no intimation that any one of them held the doctrine of the trinity, it does not, on the other hand, show what were the particular views entertained by them concerning the person of our Saviour. There was probably a diversity of opinion. No change of sentiment, nor any particular sensation appears at that time to have been produced at Geneva by the outcry from abroad. A thesis defended by a pupil of Vernet, to the effect that "the person of Jesus, excellent as it is, is not to be considered as equal with that of the father, and that the same degree of honour is not to be rendered him," gave occasion to the clergy of Paris, in a paper presented in 1780 to Louis XVI. to represent the Genevan branch of the reformed church as having passed, in rejecting the Deity of Christ, the immoveable boundary, which in their judgment separated Christianity from Deism; and some Catholick writers made no scruple to declare—what we think was only premature,—that the body of the Protestant Church sympathized with that of Geneva.

We are not aware of any other public indication of the progress of opinion in the last century, except that in 1788 the cate-

chism of Calvin was superseded by another, better adapted to the existing state of acquaintance with the truth of scripture. The French revolution probably turned the thoughts of the Genevese into a different channel, and found other employment both for their good men and their demagogues. In 1807, a reformed liturgy was substituted for that anciently in use, and two years earlier, a new translation of the Bible had been published under the authority of the Pastors. This latter work had been in preparation upwards of a century, and there is no pretence for regarding it in any other light, than as the impartial result of the endeavours of a succession of studious men, so to avail themselves of the great progress which had been made in acquaintance with the original languages, as to present a faithful version of the sacred writings. We have not seen a copy, but we do not find that any fault has been found with it, except that it has not sufficient leaning towards orthodoxy; in other words, it no more countenances orthodox views than the original scriptures themselves. Professor Schærer of Berne pronounces it to contest the palm with all other French translations, as well for its fidelity, as for the beauty and exactness of its language. The *examen des critiques* &c. is an extract from a work of Professor Schultess of Zurich, and is a learned defence of the Genevese version. We learn from it, that the rendering of the following passages had been made ground of complaint.

Micah v. 2. The last clause in this verse, which stands in our English Bibles, *from everlasting*, is rendered in the Genevese version, *from the most ancient times*; an unexceptionable translation, if so plain a book as Simon's lexicon is to be trusted.

Matt. ii. 2. "We have come to *render homage to*," instead of *worship* him. The former is the proper rendering of the word, which never implies in itself an act of religious worship. Comp. Matt. xviii. 26. Acts x. 25.

John xvii. 3. The Genevese translators render, *de te connaître toi qui es le seul vrai Dieu, & Jésus pour le Christ*; "to know thee who art the only true God, and Jesus for the Christ," &c. Whether this rendering makes the sense clearer or not, the alteration has no bearing on the Trinitarian controversy. Against the doctrine of the trinity the text was as strong as could be desired before.

Acts xx. 28. *L'église du Seigneur*, "the church of the Lord," instead of the church of God. Here the fault of the Genevese translators is, that they have followed the genuine text of St. Luke, instead of the supposititious text of the Codex receptus. The reading *θεου*, of God, is rejected by Griesbach, himself a faithful trinitarian, as being countenanced by not a single MS. of

authority, by only two versions,—one of them the later vulgate, and the other belonging to the sixth century, and having *κυριον* in the margin,—and by the citations of no fathers, except perhaps Epiphanius,—whose own reading however, is disputed,—and Ambrose ; both of them so late as the 4th century.

Phil. ii. 6. Etant l'image de Dieu, n'a point regardé comme une proie à ravir de s'égaliser à Dieu. "Being the image of God, did not consider equalling himself with God as a possession to be seized on." For an exposition of the incorrectness of the common version of this passage, see Disciple i. 415.

Heb. xiii. 8. Jésus Christ est au jourd'hui le même qu'il était hier, & il le sera toujours. "Jesus Christ is the same to day that he was yesterday, and he will be the same forever." Whatever may be thought of the taste of this rendering, which we confess does not strike us favourably, we do not see that it is questionable on any other score. We do not discover that it has any different meaning from "Jesus Christ the same yesterday, today, and forever."

II. Pet. i. 1. De notre Dieu & de notre Sauveur Jesus Christ. "Of our God and of our Saviour Jesus Christ," instead of, "of our God and Saviour Jesus Christ." In this rendering the new Genevese translation agrees with our own in common use. Whoever after reading Winstanley's tract, shall maintain that that of Calvin is for any reasons of grammar to be preferred to them, will do it at the risk of his credit either for capacity or candour.

If any thing were wanting to repel from the Genevese editors the suspicion of a design to warp the sense of the sacred writers to suit their own views,—it would be, that they have been content to forego in some instances the support which those writers give them, and with a delicacy for which we have any thing but praise, have forborne to disturb the spurious text of I. John v. 7. and the spurious word *God* in I. Tim. iii. 16. We do not know how the christian character of an age can well contract a deeper stain than in seeing palmed, edition after edition, on the ignorant public, the acknowledged forgeries of a knave, or blunders of a drudge, under the name of the Holy Apostles of our Lord ; and when posterity, sitting in judgment upon us, shall find that this thing has been done, and shall moreover find a chapter headed *the Divinity of Christ*, under covers, marked with the brand of a society, which they shall learn from history professed to distribute the scriptures without note or comment,—it will be in exceeding mercy if any extreme term of reprobation shall be spared us.

The controversy, to which the pamphlets, whose titles are at the head of this article belong, broke out in 1816. In that year,

in consequence of an excitement produced by some female preaching, the Venerable Company of pastors found it necessary, for the maintenance of discipline in the school, to forbid the students under their care to attend other religious services than those of the established church. M. Empaytaz, one of their number, whose taste was thwarted by this measure, retorted by a pamphlet in which he accused the company of Socinianism, and cited various public acts of theirs in proof of the charge. In the midst of the sensation excited by this insubordination, so new a thing in Geneva, two English gentlemen, represented,—we know not how truly,—as being connected with the British and Foreign Bible Society, arrived in that city, and having plenty of money, leisure, and zeal, engaged themselves to keep the flame alive. Pamphlet on pamphlet poured over Switzerland and into France; and the pulpit, it seems, was coming to be comprehended within the lists, when the company, justly thinking that the religious feelings of the people were their care, and willing to preserve one spot to be yet an ark of refuge to these, published a regulation, requiring of the ministers and candidates for the ministry to abstain in their sermons from discussion of the points in controversy. Here was new ground of complaint, for the freedom of dispute is a liberty in which it is grievous to be restrained; and still harder is it to bear the loss of the opportunity to signalize one's self as a martyr. One of the ministers, M. Malan, refused to take the engagement, and was deprived. His example was followed by four students, who were in consequence denied ordination.

The regulation of May 3d, 1817,—of which we have spoken,—runs as follows:

“The company of pastors of the church of Geneva, penetrated with a spirit of humility, of peace, and christian charity, and satisfied that the existing exigencies of the church entrusted to their care, call on them for wise and prudent measures, resolve, without pretending to pronounce a judgment on the following questions, or desiring in any respect to limit freedom of opinion, to require the following engagement of candidates for the sacred office, and ministers who propose to exercise their pastoral functions in the church of Geneva.

“We promise, as long as we shall reside and preach in the churches of the canton of Geneva, to abstain from maintaining either in an entire discourse, or in part of a discourse directed to that end, our views:

1st. Of the manner in which the divine nature is united to the person of Jesus Christ.

2dly. Of original sin.

3dly. Of the manner in which grace operates, or of effectual grace.

4thly. Of predestination.

"We promise finally, not to contest in our public discourses, the sentiments of any pastor or minister on these subjects. And we engage, whenever it is necessary to explain ourselves on any of them, to do it without enlarging, to avoid expressions unknown to the sacred writers, and to use, as far as possible, the terms which they employ."

The right and policy of this measure,—as might be expected,—make great part of the discussion in the publications of which we have undertaken to give an account. M. Grénus, *avocat*, is a lawyer of that stamp of which every country is perhaps fated to have one, who in setting up for theologues, carry with them to their new enterprise the pitiful, tricking and unbounded license of speech they had learned when pettifoggers. His writings put us forcibly in mind of some which have been produced under circumstances somewhat similar, nearer home. Nothing can exceed the intemperance of his style, except it be the impertinence and inanity of the reasonings, and the dishonesty of occasional statements.* His arguments are not theological, as might be expected, but prudential. He says not a word about the proem of St. John's Gospel, but is very full upon the preamble of the Holy Alliance, and scruples not to declare, that if the Genevese pastors persist in interpreting scripture in a different manner from the three high contracting parties, the latter will take it unkindly. He prudently lays down that "we ought never to lose sight of what a wise policy requires," and strongly apprehends that as

* For example, he professes to quote the following, *textuellement*, for a question and reply of the catechism of 1814.

Q. What results from what we have said of the person of Jesus Christ.

A. That we ought to be penetrated with respect for him.

We have in our possession a copy of the catechism, from which we find that the actual answer is "his character ought to inspire us with respect, submission, confidence, and love," and some appropriate texts are subjoined.

The mistatement gives occasion to M. Grénus to make the following remark: "The Mahometans profess the same opinion;" in which he has been imitated by a correspondent of the *Evangelical Magazine*, quoted in the *Panoplist* XV. 349. "Just such an answer," says this writer, amplifying, "as the Mahometans would make, who never name him without adding, upon whom and upon all prophets be blessing."

Another instance of this is that in professing to give the engagement required by the regulation of the 3d May, 1817, entire, "*je la transcris en entier*," he omits the preamble, which was plainly intended to conciliate.

the orthodox laurels of Geneva wither, its citizens will have fewer students from abroad to board, teach and clothe, and its young ministers will find it harder to be settled to their liking,—an inconvenience, this last, which he considers as particularly to be deplored, since in the existing “stagnation of commerce, there are a great number of young men, to whom the calling of the evangelical ministry is a precious resource.” An old Roman, or an aspirant of the church of England could not be more deeply persuaded than he, of the wholesomeness of the doctrine by law established. “Where should we be,” he asks, “if the fundamental maxims of religion were abandoned to the fluctuations of sectaries, and the government was not the head of the church?” “You will surely admire the wisdom of providence in the happy inspiration which led the reformers and the government, to settle a basis of doctrine by law. They fixed it thus on foundations, not to be shaken. They rendered it immovable, as it should be. For, what is a religion of which the vacillating doctrine depends on the opinions of theologians, on the pride or caprice of the head of a sect? These reasons show the wisdom of the ecclesiastical ordinances, in establishing the great points of the reformation. This is the step which the great Theodosius took under similar circumstances. ‘This wise prince,’ says a learned historian, ‘would not engage in any controversy. He commanded a strict adherence to the religion which St. Peter had taught the Romans, the tradition of which was preserved by the pontiff Damasus, and Peter, Bishop of Alexandria. He established the trinity as the supreme law both of church and state. He pronounced such as rejected this doctrine to be fools and blind, and branded them with the odious name of heretics. He forbade their assembly in future to assume the name of church; and the learned Baronius calls this decree; *aurea sanctio, edictum sanum & salutare.*’ He protests that “the law of a people is a homogeneous whole, of which the religious code makes part;” he cites the opinions and practice of the ancient philosophers; and again, lest his model of princes should fail to gather all his fame, or the “flambeau of history” waste a spark of its light, repeats, that “the great Theodosius, who feared, above all, the subtilty of the Arians, required that the people should receive the Christian doctrine as explained by two learned fathers of the church.”

From these productions, though their spirit is somewhat variable, and that conduct of the pastors, which is on one page *scéleste, perfide, impie*, is on the next *tout au moins imprudente*,—we had already suspected, what we have since learned from another source to be true, that their author was one of those unfor-

fortunate persons who not only do not recommend their cause either by good logick or good temper, but whose more than questionable name is felt as a burden on it. The language which he applies, and the motives which he attributes, betray an experimental familiarity with unworthy arts which it is for no man's credit to have attained, and he appears formerly to have acquired no good notoriety in political life, if we may judge from the remark of one of his opponents, which has probably a deeper meaning than we perceive; "*I was too young in 1793 to assist in the inauguration of the temple of reason at Ferney, and I was not seventeen at the date of the conspiracy of Soulavie.*" He is no bad representative of a class of controversialists who often arise at such times, and with nothing to stake on the issue, and the fiercest of passions to indulge, or the vilest of interests to serve, owe a transient notoriety to nothing else than the shamelessness with which they assail worthy names which have been long establishing, and longer revered. His coadjutor, M. Bost, is a controversialist of a different complexion. As we judge from his work, he is one of that class of persons to whom the world has the tenderness to give the credit of a conscientious purpose, when they do the most injurious deeds; men in whom one is at a loss whether most to blame the inconsideration,—which in others would be called wantonness,—with which they take their side, or to praise the consistent doggedness of will with which they cleave to and labour for it; men, of those scanty dimensions of mind that you see it is utterly in vain to attempt to alter their convictions, and who are excused, do what they will, because it is obvious that they are faithful to obey the decisions of a conscience, which to be sure they will take no pains to enlighten; a class of men, whose good intentions only cause them to be the greater nuisances in society. Levity effects nothing; the unprincipled are distrusted, and may be denounced; but these men are stout, substantial, trusty allies to a bad cause; because they encourage doubting friends by the deep sincerity of their own adherence to the part they have taken; and embarrass opponents, for a fair mind cannot but yield them a sort of respect—and forbearance towards the honest dupe causes the mischievous error to fare the better. M. Bost, indeed, deals not scantily in severe charges; but there is something to soothe the pain of a wound, in the thought that it was inflicted in goodwill; and they who have been versed in the trying chances of a season of religious reform, have learned that there is a difference between being called unpleasant names by a profligate demagogue, and by a good sort of man who only detests them because in his conscience he believes them in the wrong. So that

we dare say the pastors of Geneva smiled when they read "*il sentiment en un mot*" in M. Bost's pages, and took off their hats to him none the less graciously the next time they met on the Treille.

We suppose it is almost superfluous to say that the writers on the other side discover a very different temper. They write like men earnestly desirous of promoting the knowledge and spirit of the true religion of Christ; conscious to themselves of having no object so dear as that of advancing the interest of his kingdom; willing to endure hardness as good soldiers; and not forgetting that indignity and opposition, the estrangement of the mistaken, and the invasions of the violent, have been the price which every religious reformer has paid for his unfading crown of glory from the first century to this. M. Duby, the correspondent of M. Grénus, replies to his allegations in the kindest style of pastoral remonstrance.

"Had you investigated," he says, "the subjects which you treat; had you considered their relations and consequences; had you been acquainted with the spirit by which the company of pastors is animated, the circumstances in which it has found itself placed, and the motives by which it has been governed, both in what it has done and foreborne to do, perhaps you would not have adopted the course you have done. At any rate you would assuredly have pronounced, on subjects so difficult, a more forbearing judgment; you would have avoided many errors of fact, into which you have fallen; and would not have attributed to many of the pastors, sentiments and motives which were never in their hearts."

"Permit me to invite you to call the attention of the Genevese to those great principles of religion, which serve as the basis of practice; which inspire the heart with all that is good and generous;—labour to awaken in our country that religious spirit, which nerved our fathers for such great sacrifices; devote to the instruction of our fellow citizens your learning, your ardour, the experience you have acquired in the stormy seasons we have passed through; thus you will consecrate to the noblest of all ends, the strength which yet remains to you, render your white hairs honourable, and carry with you the remembrance of the good you have done."

And again, in a second letter;

"I have no spirit for contention; I love peace. I hold firmly to the essential truths of christianity, but at the same time, I believe that humility, mildness and charity, are virtues which should characterize the disciples of our master."

"I ought not to doubt, sir, that in taking part in this unhappy discussion which has arisen in our church, you have been solely governed by love for your country, and the principles which you

imbibed under the paternal roof. Convinced of this, will you permit me to use the rights of my office, to present one consideration to your mind. You are, if I mistake not, near 70 years old; you are drawing nigh to the end of your career; are you satisfied, if you continue in the course you have adopted, that at the moment when life is about to forsake you, and eternity is opening before you, your conscience will bear you witness, that you have made the best use of your latest powers for your country and the church? Do you think, at least, that the means which you employ to reclaim those whom you charge with having wandered from the truth will then seem to you the best? If, after having examined your heart, you can give an affirmative answer to these two questions, I have no more to say."

The work which we have placed the third in order, at the head of this article, is exceedingly well-written, with great skill, power, and modesty. The author proposes to himself three objects; to show that the company of pastors has not deserted the principles of the reformation; to make it appear that the conduct of that body was wise and prudent, and to defend their right to require such an engagement as that of May, 1817. The first of these points is of course of the greatest general interest. We quote the following observations.

"As the purpose of the reformers was to *reform* the christian religion, it became them, in destroying the abuses which had introduced themselves into it, to settle at the same time some immovable principles which should forever dry up their source. One may reduce all the errors with which, during ten ages ignorance and superstition, obscured christianity, to these three principals. 1. The right which popes and general councils arrogated to themselves of deciding in matters of belief. 2. The interdiction to the people of the holy scriptures. 3. The power granted to the priests, of absolving from sin. Thence were by degrees derived a crowd of practices, sacraments, articles of belief, altogether foreign to the pure evangelical doctrine. As to other abuses, such as the celibacy of the clergy, the church hierarchy, the monastic life; these they condemned less for themselves than for their consequences, and there is a difference of opinion as to their expediency under certain circumstances.

"To the three sources of corruption which I have mentioned, our reformers opposed three great principles. 1. No one has authority in matters of belief. 2. The sacred scriptures are free to all. 3. God alone can forgive sin. These three principles, founded at once on the reason of things, and the gospel rightly understood, are the basis on which Luther, Calvin, Zwingli, and the other great geniuses who seconded them, planted themselves to restore a primitive simplicity in religion. These form, therefore, the true essence of the reformation. They are its fundamental doc-

trines. Take them away, it falls, and we may all bow before the tiara. Admit them, you are a protestant. If Calvin wished to fix the minutiae of our belief, he was unfaithful to the first principle; he stood in full contradiction to himself; he usurped a right which he refused to the whole assembled church. If this is not clear, nothing can be so."

On this inspiring and much mistaken subject of the doctrines of the reformation we explained ourselves in part in the last number, and our narrowing limits warn us that we must bring these observations to a close. On the appearance of the third letter of M. Grénus, the council of state who,—though it seems they felt with the pastors, for "what" says one of the writers, "is the decision of a socinian magistracy in behalf of a socinian clergy,"—were yet too much concerned for their dignity to suffer them to encounter such an adversary, forbade the company to make any reply. Grénus was convicted of a libel, and sentenced to three months imprisonment, but in consideration of his age and infirmities, was permitted to remain under arrest in his own house. He died before the term of his imprisonment expired, and his coadjutor, M. Bost, finds nothing better to say of him than this;

"There are individuals and bodies which only serve the good cause in attacking the bad. Their motives may be pure or not. I engage not at all in this inquiry.

"No one could approve my pronouncing too severe a judgment on a man who has just been called before God. Still I will say, as an historian, that he did not lead a Christian life, and that his writings show by their tone, so harsh and absolutely *destitute of unction*, that he did not act at all in the spirit of the gospel. They who regard him as having spoken in general only melancholy truths, must acknowledge this."

M. Malan, the ejected minister, on further deliberation, signed the engagement, and was restored to his office, but broke it on the first opportunity, and was again deprived. The malcontents organized themselves into a separate congregation without the pale of the establishment, and as late as our advices reach, were worshipping by themselves in what was called the new church. The sentiments of the company had passed into the French churches of their connexion; of which a traveller in that country, as early as 1817, whose facts are easily separated from his opinion, thus speaks;

"The Protestant clergy of France, may be divided into two classes; those of the country, to whom may be joined all natives of Switzerland, except the Genevese; and the Genevese clergy, who serve some of the principal churches of France. The former

preach, for the most part, the word of God, without sensibly disfiguring it ; and there are rarely found among them false teachers, properly so called. They have commonly neither great eloquence nor extensive knowledge, while *almost all the Genevese one finds more or less distinguished for oratorical talents, extensive learning, purity of life, and propriety of deportment.* But some fail in Christian humility and simplicity."

We can add but one remark to these which have already carried us so much further than we anticipated. We do not indulge in weakly founded expectations when we say that the course through which we have traced the Genevan church, may be depended on to be that in which the protestant world is advancing. The progress, if slow, seems to be regular ; it is certain, though impeded. Unitarian christianity is the truth of scripture, and therefore the better this is understood, the more will that prevail. It has found its way over barriers of Calvin's building ;—who will build better ? among the Genevese clergy, the very élite of protestantism ;—who have studied or prayed more ? who have clung more affectionately to the traditions of their fathers, as long as fidelity to a higher principle would let them ? on what happy spot of the world, might the precious influences of God's grace be expected more plentifully to fall ? Let orthodoxy endow its colleges, educate its youth, and distinguish its adroit defenders. The root of its overthrow, which it nourishes, grows faster than itself ; and the identical pine seats which the preacher so eloquently apostrophized at the opening of the Andover chapel, may perchance survive the orthodoxy of those whose weight they sustain. Nor are we forgetful that there are harder obstacles to pass than creeds and test-laws. "Blood is redder than wax" says the Scottish proverb. The religious belief, which an age loves to cling to, is written deeper in the history of its ancestry, than in the confessions of its priests ; and we are not sure but we should have more tenderness than we could justify to ourselves for the Genevan, who should cast a lingering look on the faith, in the new stimulus of which his fathers were proof against, the treasures of Philip II. and the arms of Charles Emanuel ; or for the Scotchman who should love the doctrine of that sermon that was preached to the covenanters on the eve of Loudon Hill. For ourselves, we are not ashamed to confess such a bias towards what was valued by the great and good of old, that, if opinions were indifferent, we would fain think in all things as Eliot and Winthrop thought. But the truth is that we must be content to form our opinions as just and wise men in ancient times formed theirs, without fear or favour. Opinion will not be bound by a form of

words, nor even by those stronger ties with which the recollection of a past age of glory binds it close upon the hearts of a people. It moves quietly, but irresistibly, on towards truth, and will move, till truth is reached.—The destiny of primitive, uncorrupt christianity is thus continually unrolling itself. The roots of its second growth were in the two great protestant principles of the sufficiency of the scriptures, and the right of private judgment. The trunk has risen and swelled in blast and sunshine, till in the magazines of nature there is no longer any tempest that can sway it. It has shot its strong branches abroad. They stood for a season bare and ungraceful, but at length a beautiful verdure has covered them. The blossoms have spread in a propitious season. The first fruits have already been gathered, and soon it shall bend beneath an abundant harvest that shall be for the healing of the nations.

INTELLIGENCE.

Evangelical Missionary Society in Massachusetts.—The semi-annual meeting of this society was held at Charlestown, on Wednesday, June 20th. The members assembled for the transaction of business at the Washington Hall, and attended divine service in the New Church, of which Rev. Mr. Walker is Pastor; where, after the usual devotional exercises, an appropriate discourse was delivered by the Rev. Joseph Tuckerman, of Chelsea. The collection taken after the discourse was liberal; and gave evidence of the increasing interest felt in the plan and objects of this useful and important institution.

We insert with great satisfaction the following letter, addressed by Rev. Dr. Channing to the Treasurer of the Society, announcing a most generous donation. It is published by the unanimous vote of the society, who deemed such a benefaction entitled to their public and cordial acknowledgment. We will hope, that such an example of christian zeal and liberality may find many followers.

Boston, June 20, 1821.

DEAR SIR,

I lately transmitted to you the sum of two thousand dollars, sent to me by an unknown donor, for the Evangelical Missionary

Society, in Massachusetts, of which you are Treasurer ; and I now communicate an extract from the letter accompanying this liberal donation.

“ The enclosed sum of two thousand dollars the writer wishes to present through you to the Massachusetts Evangelical Missionary Society, to be appropriated by them, in the manner they shall judge most beneficial to the cause of liberal Christianity, which, the writer trusts, is the cause of pure and undefiled religion.”

I doubt not that the friends of the Evangelical Society will unite with me in thanks to HIM, from whom all good purposes proceed, for this act of Christian liberality, and I trust that it is a pledge of future benefactions to that excellent institution. I would also take this occasion to express my gratitude to the unknown donor for the happiness and honour which he has conferred on me in making me the instrument of communicating his bounty.

As to the application of this fund, I will take an early opportunity of expressing my views to the Trustees, only observing at present, that I would recommend that it should be kept as a distinct fund, under the name of “the donation of an unknown friend,” or any other appropriate title.

With great regard,

Your friend and servant,

WILLIAM E. CHANNING.

BENJAMIN GUILD, Esq.

IN the month of May last, at a meeting of several gentlemen, desirous of promoting the circulation of works adapted to improve the public mind in religion and morality, it was resolved to circulate the following constitution for subscriptions :

ART. 1. The Government of the society shall be vested in a Treasurer, Secretary, and Publishing Committee of three, who together shall form a Board of Trustees and be elected at a meeting of the society, which shall be holden annually on the first Wednesday of June.

ART. 2. The Treasurer shall be the depositary of the society's funds, which he shall pay out only on a vote of the trustees.

ART. 3. The Secretary shall keep the records of the society. He shall also conduct that part of its business which relates to purchases and sales, and shall keep accounts thereof by regular double entry, so that his books may at all times show the course

and situation of the society's pecuniary transactions ; rendering semiannually to the Treasurer, an abstract or account current thereof, by whom it shall be examined and submitted to the Trustees : But as this may require more manual labour than the Secretary can conveniently bestow, he is authorized to employ any necessary assistance at the society's expense.

ART. 4. The Publishing Committee shall select, or obtain the books to be printed, and correct the press, taking care to choose those which inculcate an enlightened christian piety and pure morality.

ART. 5. The Trustees shall meet quarterly, supply any vacancies which occur among the officers between the annual meetings, make such rules and regulations as the good of the society requires, (not infringing this constitution,) direct the payment or investment of monies and appoint agents to vend and distribute their publications.

ART. 6. The funds of the society shall be raised by an annual subscription by the members of not less than two, or a life subscription of not less than twenty dollars, by donations and the profits of sales.

ART. 7. The Trustees may direct the gratuitous distribution of a moderate amount of Tracts ; but the remainder shall be sold, if practicable, at such an advance from the cost, as to defray the expenses of the society and add to the capital stock an interest of six per cent annually.

ART. 8. No change shall be made in the constitution of this society without the assent, by ballot, of three fourths of the members present at an annual meeting, and the principle of making the capital an accumulating fund shall not be abandoned, until it has been tested by ten year's trial.

The undersigned subscribe to the above articles, and agree to pay the sums set against our names. It being understood, that two dollars paid per annum or twenty dollars paid in advance, constitute us members of the society.

Boston, June 6, 1821.—A meeting of the *Subscribers to the Publishing Fund* was holden, and the following officers were chosen :

GEORGE BOND, ESQ. *Treasurer.*

JOHN S. FOSTER, *Secretary.*

Rev. J. TUCKERMAN,

Rev. J. G. PALFREY,

GEORGE TICKNOR, ESQ.

} *Publishing Committee.*

Boston, June 25, 1821.—A meeting of the Trustees of the Publishing Fund was holden this afternoon, and the following

regulations were adopted for the government of the Society's affairs :

1st. The publications of the society shall be on a 12mo. page, with a fair type of the kind used by Wells & Lilly in publishing the Christian Tracts.

2d. They shall be stitched in a neat coloured cover, the last two pages of which shall contain advertisements of books approved by the Committee.

3d. Persons desirous of procuring the publication of a useful tract, are requested to submit the same to the committee, and to name such aid as they propose to give, either by taking part of the edition, or by donation.

4th. The Publishing Committee shall be supplied at the Society's expense with such books as are necessary to enable them to select for publication.

5th. The Secretary is authorised to agree with Cummings and Hilliard as general agents, and also with a Printer, for printing the tracts on equitable terms.—Adjourned.

The Publishing Committee request the attention of their friends to the third regulation above recited, and will feel indebted for any suggestions which may assist them in their selections of tracts to be published.

Massachusetts Bible Society.—The annual meeting of this institution was held at Chauncey Place on Thursday June 7. The discourse was delivered by the Rev. Joseph Tuckerman, of Chelsea. The Executive Committee made report, that "there had been distributed during the past year

71 large Bibles,
1091 small do.
1729 Testaments.

2891.

And that there are now on hand at the depository, 79 octavo bibles, 104 minion do. and 2 testaments. That their efforts to diffuse the scriptures have been as gratefully acknowledged as in times past, and new evidence has accumulated that the labours of the Society have not been in vain." The officers of the last year were re-elected, except that the Rev. Dr. Channing having requested to be excused from further labours in the executive committee, the Rev. Benjamin B. Wisner was appointed in his stead.

New Series—vol. III.

The following report of the executive committee was accepted, and the votes adopted according to the recommendation.

Report of the Executive Committee, June 7, 1821.—The Executive Committee of the Massachusetts Bible Society, to whom it was referred to consider “whether any further regulations are expedient in regard to the distribution of Bibles and Testaments, and if any what,”—beg leave to Report;—

That it appears to them that both the trouble and the responsibility of distribution have too much rested upon the single gentleman who keeps the depository, and that it would be an act of justice to him, and probably better subserve the interests of the institution, if the heavy burden of hearing and judging of applications for bibles were taken from him and shared by the other officers of the society. In this view, which they think accords with the opinion of the trustees, they recommend the passing of the following regulation:

“No bible or testament shall in future be given to any applicant, except upon a written order from one of the trustees.”

Your committee have also, according to order, “taken into consideration the expediency of altering the time of the annual meeting.” They are of opinion, that the holding of this meeting, as it is now held, is not doing justice to the claims and objects of the institution. As it takes place immediately after election week, when our fellow christians are wearied with occasional services; and at eleven o’clock in the morning, when they are engaged in the busy occupations of life; the consequence has been that it is very thinly attended, excites no interest, and produces but a trifling contribution to the funds. With the wish to remedy these evils, your Committee recommend the following vote;

“The annual meeting shall in future be held on the evening of the first Thursday in May.”

The place and hour of the meeting are to be appointed by the Trustees.

The donations to the society during the past year have been:

Donation from His Honor William Phillips	500
“ “ a Lady, by William Hales	3
“ “ a Gentleman in Portland	1
Donation from Young Ladies’ Reading Society in Sherburne, by Shearjashub Townshend	20
“ “ S. T. Armstrong	2
“ “ Barnstable County Bible Society . .	45
“ collected by H. Wenzell, Esq. . . .	3

Brought forward	574	
Bequest of Mrs. Lydia Sparhawk, by Rev. Dr. Baldwin, her Executor	1000	
Donation by Rev. Francis Parkman, from a Friend deceased	20	
„ from Romanus Emerson	5	
„ J. Lovell, Esq. of Medway, by Rev. J. Pierce	5	
Bequest of Samuel Mann of Wrentham, by Abijah Pond	230	
Donation from N. Wales	1	
„ „ Malden Branch Bible Society, by Rev. Aaron Green	23	
„ „ the Dover Female Bible Society, by Rev. Ralph Sanger	22	
„ „ Female Cent Society in the West Parish in Dedham, by Rev. John White	12	24
Collection by Rev. Mr. Jenks, from Seamen	1	12
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NEW PUBLICATIONS.

Protest against proceedings of the first Church in Worcester. By Samuel Austin, D.D. Member and formerly Pastor of said church.—pp. 16.

This paper was read to the church for the purpose, it would seem, of obtaining two votes which were designed to correct certain irregularities, and by a spontaneous acknowledgment to repair the wrongs which in the judgment of Dr. A. had been done to some of the brethren. Failing in this, the protest is published.

Natural Theology ; or a demonstration of the Being and Attributes of God, from his works of Creation. By William Enfield, M.A. Hartford.

Pure Religion recommended as the only way to happiness : or dangerous prevailing errors exposed and gospel truths vindicated ; in a series of dialogues. By Rev. J. Thornton. Boston. pp. 250.

This we perceive from the advertisement to be a calvinistic work, but are sorry not to have had an opportunity of acquainting ourselves with its contents and merit.

A Historical Sketch of the Convention of the Congregational Ministers in Massachusetts, with an account of its funds, its connexion

with the Massachusetts Congregational Charitable Society, and its rules and regulations. 8vo. pp. 32.

This pamphlet was prepared by a Committee of the Convention, and published by their order.

Catechesis Religionis Christianæ brevior, Hebraice ; versa publicque oblata A. D. 1689 per Gulielmum Seaman M.D. Editio Secunda per Reverendum Timotheum Alden, Praesidem prof. q. Ling : OO. Hist. Eccles. ac Theol. S. Sanc. Collegii Alleghanensis. pp. 36. Philadelphiae. 1821.

This Hebrew version of the Westminster Assembly's Shorter Catechism was made, as Dr. Seaman says, 1. because he thought it a pity that it should not exist in the Hebrew as well as in the Greek and Latin tongues ; 2. because he thought it might be of service in instructing the Jews in the principles of the Christian Religion ; and 3. because he supposed it might afford some assistance to christians who were desirous of acquainting themselves with the Hebrew language. These reasons probably have had their weight in inducing the President and Professor of Alleghany College to cause its republication ; to which he has added two more ; viz. that the copy from which it is printed is probably the only copy in America, and that it was given him by Professor Sewall of Harvard College. We trust that our Jewish and Christian Students in Hebrew will not fail to perceive the value of this publication, and will diligently seek and use it. We can speak more confidently of the worth of its theology than of the correctness of its style, having not yet critically examined it. As respects the execution, we can only say, that as there is one misprint in the title page, and another in the preface, both of which are Latin, we fear that the Hebrew may not be immaculate.

Sermon on the day of General Election. By Henry Ware, DD. Prof. of Divinity in the University of Cambridge.

Sermon at the Ordination of Rev. Asa Cummings, North Yarmouth. By W. Allen, President of Bowdoin College.

The text of this sermon is in Acts xx. 24. and its subject the Life and Character of Paul.

Sermon at the Installation of Rev. Calvin Hitchcock, Randolph. By Warren Fay.

This is quite a good sermon, from Rom. x. 1. The sentiment considered is, that "every faithful minister has an ardent desire for the salvation of his people." The preacher shows "the *reality* of this desire, *why* it exists, and *how* it will be expressed."

Sermon before the Convention of Congregational Ministers. By E. Parish, D.D.

This discourse is published by the Massachusetts Peace Society,

and distributed to promote its objects. The doctrine of the sermon is that "it is the design of God to establish lasting peace through the world by the gospel of Christ." The argument and illustrations are exhibited with a good deal of spirit and power.

Sixth Annual Report of the Middlesex Bible Society.

Second and Third Letters to the Rev. Samuel Miller, D.D. on his charges against Unitarians.

These letters are not of a local or temporary interest, and are written with so much ability, that we confidently hope they will be published in a volume when the series shall be completed, and widely circulated.

A Selection of Psalms and Hymns for social or private worship. Andover. Flagg and Gould. 1821. pp. 308.

One would hardly judge from the *imprimatur*, that this is a selection of hymns in which nothing orthodox is to be found, but which is confined to good poetry, and to those sentiments of devotion and charity in which christians of every name agree. It is a highly judicious and valuable compilation.

The Friend of Peace, No. 24. April, 1821.

This number is not inferior in point and spirit to its predecessors. Readers are doubtless surprised to find how much of new illustration and remark is still brought forward on a subject which many supposed to be exhausted long ago.

State Prisons and the Penitentiary System Vindicated, with observations on managing and conducting these institutions; drawn principally from experience. Also, some particular remarks on Documents relating to the Massachusetts State Prison. By an Officer of the Establishment at Charlestown. 1821. Sold by Wells & Lilly.

The punishment of crimes and the reformation of criminals, are subjects of such importance to the state, and of such interest to the philanthropist, that we are glad to see any publication which may serve to throw any light upon them. With many the penitentiary system is unpopular because it is thought to be ineffectual. Its efficacy is doubtless far less than might be desired, and than its most sanguine friends anticipated. But the true question is, has it not been more efficacious than any other method ever devised; and if it be found only *as much so*, still it would deserve a preference for the sake of its humanity. This pamphlet attempts to vindicate the system, and we think successfully. We recommend it to attention; and if it receive the attention it deserves, we think men will be persuaded that state prisons should not be abolished, but only reformed; at least that we should not think of relinquishing the great experiment until

all the improvements which experience suggests have been fairly and for a long time made. "It is a system," says our author," which eminently subserves the great cause of humanity; and I would conclude with the same injunction which I ventured to make in the beginning—let us not be hasty to abandon what is so beautiful in theory, and which, with proper management and improvement, will be found in practice, to result in the best interests of society."

It appears that the number of convicts has been decreasing for the last three years, and that the number of pardons has been about in the proportion (for five years) of three in forty.